Vaytac

UNITAS

READING ROOM
LUTHER WORLD F. DERATION
P. MALAGNOU

Ecclesia "Clamat ad omnes ut revertantur et inserantur." St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association — English Language Edition

Vol. V — APRIL-JUNE 1953 — No. 2

CHARLES BOYER, S.J.
Along the Pathways of Ecumenism

ROBERT CLEMENT, S.J.
Msgr. Paul Couturier, Promotor of Prayer for Christian Unity

EUGENIO ZOLLI
Messianity and Christianity

JOSEPH GILL, S.J.
Behind the Iron Curtain, Part II

FR. PLACID, T.O.C.D.
The Efforts for Reunion in Malankara, South India, Part II

COMMENTS AND DOCUMENTS

Excerpts from the Holy Father's Address on European Unity
Letter of an Orthodox Metropolitan to the Patriarch of Constantinople
The Archbishop of York and Relations with the Orthodox
The Lund Conference and Catholic Reflections

ECUMENISM AND REUNION · AROUND THE WORLD

BOOK REVIEWS

THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

UNITAS

INTERNATIONAL QUARTERLY REVIEW
ORGAN OF THE UNITAS ASSOCIATION
ENGLISH LANGUAGE EDITION

Published by the *Unitas Association* of Rome. Edited by Charles Boyer, S. J., Prefect of Studies and Dean of the Theological Faculty, Gregorian Pontifical University, Rome.

With Ecclesiastical Approval

Inquiries concerning the work of the *Unitas Association*, and manuscripts should be addressed to the Editor:
REV. FR. CHARLES BOYER, S. J.,
UNITAS
Piazza Farnese 96, Rome, Italy.

Communications and inquiries concerning the English Language Edition should be addressed to the Secretary:
REV. FR. GERMANUS TOMAINO, S. A.
UNITAS
Piazza Farnese 96, Rome, Italy.

SUBSCRIPTIONS

Subscriptions for the United States and Canada should be addressed to:

THE GRAYMOOR PRESS
Peekskill, New York, U.S.A.

Single Copy — 50 cents . . . Annual Subscription $2.00

Subscriptions for Great Britain and Ireland should be addressed to:

DUCKETT
The Catholic Book Centre
140, Strand
London, W.C. 2, England

Single Copy—4 shillings . . . Annual Subscription—15 shillings

UNITAS

Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

INTERNATIONAL QUARTERLY REVIEW

Organ of the Unitas Association — English Language Edition

Vol. V — APRIL-JUNE 1953 — No. 2

CHARLES BOYER, S.J.
Along the Pathways of Ecumenism

ROBERT CLEMENT, S.J.
Msgr. Paul Couturier, Promotor of Prayer for Christian Unity

EUGENIO ZOLLI
Messianity and Christianity

JOSEPH GILL, S.J.
Behind the Iron Curtain, Part II

FR. PLACID, T.O.C.D.
The Efforts for Reunion in Malankara, South India, Part II

COMMENTS AND DOCUMENTS

Excerpts from the Holy Father's Address on European Unity
Letter of an Orthodox Metropolitan to the Patriarch of Constantinople
The Archbishop of York and Relations with the Orthodox
The Lund Conference and Catholic Reflections

ECUMENISM AND REUNION - AROUND THE WORLD

BOOK REVIEWS

THE GRAYMOOR PRESS, PEEKSKILL, NEW YORK

Imprimatur:

✠ Aloysius Traglia

Archiepus Caesarien Vicegerens

June 16, 1953

DAPCO - VIA DANDOLO, 8 ROMA

Along the Pathways of Ecumenism

The problem of the reunion of Christendom is such a serious and urgent one that every possible effort should be made to hasten its solution. By the grace of God, there are many Christians to be found today who have grasped the significance of this and have set themselves to the task. But still one could wish that progress were much more rapid. It seems to me that in ecumenical circles, where the very best of intentions hold sway, there is at times too much importance given to sentiments which form an obstacle to the forward movement of the undertaking and which could be eliminated without any prejudice to the dictates of conscience. In view of this, I believe it would serve a good purpose to single out one or the other of these modes of procedure which are running counter to the interests of reunion.

It is quite evident that it is possible not to wish for reunion. One could take a stand against all ecumenism and affirm that the existing divisions are conclusive or even beneficial. For the time being we can leave aside the consideration of such viewpoints since they are rare enough. Instead we shall survey the positions taken by those who belong to the World Council of Churches — and consequently participants in the Ecumenical Movement, the *raison d'être* of which is the quest of unity among Christians. Neither in the mind of its founder, Charles Brent, nor in any official document of the Movement can there be found anything indicating the limitation of this desire for unity. We are justified, therefore, in thinking that the ideal to be wished for is indeed that unity which one of the six acting presidents of the Council has defined as a unity in the same faith (M. Boegner, *Le Problème de l'Unité Chrétienne*, Paris, 1947). In the sessions of the Council it has been repeatedly expressed that Christian unity is inconceivable without the Church of Rome; one is immediately struck by the fact that there could be no attainment of the unification of Christians if one were to leave aside more than half their number. With this reflection in mind, let us bring to light certain relevant facts.

The E.P.S. (Ecumenical Press Service) is a bulletin which serves a valuable purpose. It is made up of copious news items which are quite varied and presented with clearness and composure. But why, we may ask, is it so rarely attentive to events relating to the Catholic Church — and here I mean those specifically which would be of interest to all Christians? To be sure, it is not a Catholic bulletin. But yet, if it desires to be ecumenical, should it be only Protestant in character? Catholics, it is true, do not form part of the World Council; but on the one hand, this does not prevent them from being interested in the Ecumenical Movement, and on the other, any ecumenical movement could not logically overlook them — still less should it be unfriendly to them. One should expect Christians, for

instance, to rejoice in the news of a Catholic congress, of the success of a mission, of a social undertaking, and particularly so in the messages of Pope Pius XII, which are so imbued with the spirit of the Gospel. It seems a pity that his message addressed to the Christian world last Christmas did not even merit passing notice in the E.P.S. bulletin.

There arise constantly in the ebb and flow of human life incidents which affect religious sensibilities in different ways. In such cases how opportune it would be to report these events not only accurately, but comprehensively, impartially, and in a conciliatory manner. It would seem, therefore, that the mediums of the World Council — in view of a few exceptional cases reported from Spain and Colombia, and which, moreover, have been quite exaggerated, and even distorted — should not take sides against the legislation of these countries which are justly solicitous about preserving their faith. I would have also wished to see ecumenical publications refrain from reporting in a one-sided manner the protests of American denominations against the proposal of having a representative from the United States to the Holy See. When one considers that more than forty countries, of many denominations, have thought it profitable to maintain at least a legation at the Vatican, is it necessary for ecumenism to favor opposition to such a practice, the utility of which experience has so often shown to be the case?

A serious question is that of proselytism. I am acquainted with Protestant ministers who completely refrain from propaganda efforts among the Catholic populace. If during some period of trial a Catholic — even should he be a priest — consults them about the prospect of entering their particular denomination, they advise him to remain where he is and to utilize the means of sanctification which he possesses in his own confession. But this discretion, which furthers good will between these ministers and Catholic authorities, is not always observed. In Italy, at the threshold of Rome, in Spain, and in Latin America, there is a pretence of "evangelizing" Catholics. Nothing could be more harmful to the cause of ecumenism than this regrettable zeal. Experience shows, besides, that a good Catholic remains a Catholic and that a bad Catholic does not make a good Protestant. What happens quite often, moreover, is that this process leads to disbelief. A Christian, therefore, who is solicitous about spreading the Gospel should recognize that the Catholic Church does teach it, and that the best way of "evangelizing" Catholics is not that of separating them from her care.

The following objection, however, might arise: "But isn't it a fact that you Catholics, yourselves, carry on proselytism among Protestant groups?" In reply I would say first of all that at times Catholics have been imprudent in their zeal. But at the same time, I do believe that the Catholic apostolate can be exercised without being in opposition to the spirit of ecumenism (Cf. *Unitas*, Vol. II

(1949), pp. 89 - 94, containing the article: "Ecumenism and Conversions"). In fact it is uncommon to encounter protests against the zeal of Catholics. Those who have the solicitude of having the truth accepted by all men endeavor to avoid any procedure which would bring about a straining of relations among the greater number of them. It is well to point out also how the status of Catholicism differs from that of Protestantism. The Protestant requires of the Catholic that he reject many of his beliefs and practices, from which there follows quite naturally a lessening of the religious life. The Catholic, on the contrary, offers to the Protestant a complement of what the latter already possesses and scarcely requires the suppression of anything except negations of particular teachings or practices. Hence, one can justly expect an augmentation of the Christian life. At any rate this intention of the Catholic should make it easier for all other Christians to understand the character of his apostolate.

May the promoters of the Ecumenical Movement perceive in these brief remarks — which are those of a friend — the sole intention of furthering the common interests between Roman Catholics and other Christians. If it wishes to succeed, ecumenism should avoid certain paths. The pathways of peace and common effort alone will lead us to the desired destination.

Charles Boyer, S. J.

Monsignor Paul Couturier, Promotor of the Week of Universal Prayer for Christian Unity

"Every good Christian should be more ready to interpret in a favorable light a proposal made by his fellow man rather than to condemn it." (*Spiritual Exercises* of St. Ignatius).

This foregoing supposition which St. Ignatius places at the beginning of his *Exercises* was a remarkable characteristic of Abbé Paul Couturier, that well-known apostle of Christian unity. Born at Lyons on July 29, 1881, ordained on June 9, 1906, as a priest of the Society of the Chartreux, and departing this life on March 24, 1953, Abbé Couturier seems to have found his true vocation only within the last eighteen years of his life. Up to the age of fifty-four he was a teacher of the sciences at a diocesan college. In the meantime, having made the *Spiritual Exercises* of St. Ignatius several times under the direction of Fr. Albert Valensin, he derived from them a spirituality marked by a renewed charity, frequent prayer, and that complete submission to the Holy Spirit which characterized his whole endeavor.

Fr. Couturier began his apostolate by interesting himself in the condition of those who had emigrated from Russia. Having little or nothing himself, he was able to give them only his time and his sympathy. In this he was more than generous, struck as he was by the isolation in which the Catholics of France were leaving their separated brethren. "There are 10,000 Russian exiles in Lyons alone," he noted at the time; and of these many were welcomed at his home. It was through them that he discovered the East and took genuine cognizance of the separations existing among Christians. Orthodoxy was to lead him in time to a consideration of Anglicanism, and his contacts with Anglicans introduced him to the problems of Protestantism. Thus in a few years, this priest who had remained obscure in his own diocese (he had no other ecclesiastical rank than the title of honorary archimandrite, conferred on him in March 1952 by His Beatitude, Maximus IV, Greek Catholic Patriarch of Antioch) became a living image of the Catholic Church for many Orthodox, Anglicans, and Protestants. His charity had surmounted all barriers. He had done but little travelling, and yet his friends could be found all over the world. His correspondence reached into China, Japan, into Canada and the United States, to Stockholm and Moscow, and as far as Madagascar and the Indies. He received as his guests Lutheran students from Sweden, Anglican religious, and ministers from Switzerland and America. After the war, he made the acquaintance of Mgr. Nicholas, Metropolitan of Kroutchensky, and soon afterwards was to meet the secretaries of Indian Protestant associations. Hardly a well-known Christian personality travelled through France without stopping to visit him. Many there were who spoke of him without ever having seen him. It was enough to go abroad to hear oneself

asked: "Are you from Lyons? Then you must know Abbé Couturier." The letters which reached him in such great numbers are an attestation of his far-reaching influence. As evidence of this, nothing is so significant as his nomination as archimandrite. In his message of condolence, His Beatitude, Maximus IV, wrote to us as follows:

"Dearly beloved son: We were deeply grieved to read in your letter of March 26, 1953, the news of the death of the lamented Archimandrite, Paul Couturier. We never had the occasion to meet our deceased friend, but his active apostolate for Christian unity was enough to reveal to us his personality and magnanimity. It was for that reason that we felt obligated to honor him with the title of Archimandrite of our Patriarchate, in order to show him our esteem and our appreciation of the untiring work that he performed for this great cause."

At the funeral services for the Abbé, His Eminence, Cardinal Gerlier, broke with local tradition for the first time since his nomination to Lyons to be present for the purpose of directing the homage of his admiration, affection, and gratitude to the one whom he called "the apostle of Christian unity." At the same time, Roland de Pury, a prominent minister representing various Protestant churches, accorded Abbé Couturier the "tribute of the admiration and condolences of all those who, as members of other churches, desire a *rapprochement* and unity." Among others who expressed their appreciation was M. de Weymarn, the director of the Ecumenical Press Service of Geneva and a personal friend of Abbé Couturier.

How can the far-reaching influence of Fr. Couturier be accounted for? Briefly explained, it was because he was so imbued with the charity of Christ. Having pondered the significance of Chapter XVIII of St. John's Gospel, he felt deeply disappointed with the divisions in Christendom, so contrary to the wishes of Our Lord. His entire aim henceforth was "to make these divisions unbearable for Christians," and in this quest he was successful.

Prompted as he was by the principle cited above from the *Exercises* of St. Ignatius, he strove first of all to discover in them the genuine love of Christ. He understood then that one must not approach our separated brethren in the guise of conquerors, nor even with the certitude of logicians. Faith is a supernatural reality — a gift of God. The fulness of faith can only be obtained through humility, prayer, and submission to the Holy Spirit. Is not, then, the best way of realizing unity of faith that of summoning all Christians into an environment of prayer and of charity? For, after all, prayer prepares the heart for love of God, and the union of hearts in this love leads to the unity of hearts in the possession of the truth. Fr. Couturier thus adopted the prayer of Fr. Pernet; but in doing so, he transposed its terms: "Lord, grant us a union of hearts in charity, so that a spiritual unity in the truth may come to pass." From 1936 onwards his leaflets inviting all to common prayer were inscribed with

this following citation of Fr. de Bonneville: "Already delineated in the movement of hearts towards the same Lord, can there be any question but what the union of all Christians will one day become a reality in the perfect tranquilness of unity?"

In order for charity to be genuine, it must be humble. It hurt Abbé Couturier to see a false apologia unceasingly trying to veil the faults of Catholics and obscuring the integrity of our testimony before the world. Without being one of those who are restlessly given to self-criticism, he wished only that each should be aware of his own failings. Accordingly, in his brief treatise for 1953 he cited the following passage which appeared in the January-February French issue of *Unitas* for last year: "We ought not to praise unreservedly everything that originates with us Catholics . . . Faith does not consist in closing one's eyes timidly against a painful aspect of reality; and again, does love itself wish us to be silent in such a case, or does it wish us rather to place it clearly before our conscience in order that we might do penance for it and make the necessary resolutions?

"In his moving appeal which concludes the encyclical *Sempiternus Rex*, the Holy Father specifically objects to the prejudices which are in opposition to the prayer of Christ and affirms his hope of progress in objective history: 'Quiet research without ill-feeling and without prejudice, by means of which today, more than ever before, the facts of the past are assembled and evaluated is a definite contribution towards smoothing the roadway which leads to the destination.' Shall we be the last to respond to this appeal?"

One can readily understand the extensive influence of Abbé Couturier. Around his person a very noticeable movement kept developing. From the start it was an enterprise of prayer. Taking as his basis the Octave of Prayer for Unity, founded in 1908 by Fr. Paul Wattson and propagated by the Fathers of the Atonement, Abbé Couturier gave it a modification which had not as yet been attempted up to his time. It was his desire to spread abroad a formula which would be acceptable to all and yet which would not sacrifice anything of the truth. Would it not be sufficient, he reflected, to unite oneself with the priestly prayer of Christ, of continuing within one's self the supplication of the Master; and would it not suffice to have each member pray with the Head that the "unity which Christ desires should come about by the means willed by Him?"

In 1936 in an article written for the *Revue Apologétique*, Abbé Couturier developed his ideas on the "psychology of the Octave." From that date onwards, the Week of Universal Prayer for Christian Unity — his modification of the Octave — kept growing apace from year to year. In 1937 the Synod of the Reformed Churches in France recommended it, and in 1944 the Orthodox churches of Paris followed this example. Little by little an immense network of prayers covered the world, occasioned from Lyons by Abbé Couturier. Each year saw him publishing leaflets, posters, pamphlets, and submitting articles to

reviews and journals. In January 1953, in response to 2000 requests from all over the world, he was able to forward the following: 73,000 leaflets, 40,000 texts of the Mass for unity, 6000 posters, and 6000 pamphlets.

It is of interest to note that he carried on this activity without any financial backing. Confiding in God, he would mail everything free of charge, requesting only some small offering. He was often the recipient of letters like the following one from a priest: "I have very little income at present. However, I am enclosing 20 francs to aid you in your work; this is all that I can afford." Fr. Couturier's last budget reached the sum of 800,000 francs, but on the 17th of March he wrote: "All the bills have been paid; Providence is wonderful!" He carried on without any financial reserve because it was necessary for the work to be done; and the providence of God never failed him.

Prayer was for him the foundation of every genuine ecumenical activity. But this priest was not unaware of the fact that faith poses certain dogmatic problems. As long as there remained but a single doctrinal divergence, unity would be out of the question; and this he well knew. In order to resolve these difficulties, he took the lead in arranging for conferences between theologians. In doing this, he always showed himself perfectly submissive to ecclesiastical authority; his obedience was exemplary. One year, when everything had been organized for a meeting between Catholics and Protestants, his archbishop, possibly influenced by partial reports, withdrew the permission he had given him to participate. Without protest, Abbé Couturier remained at home and prayed for that conference which was taking place without him. He habitually followed exchanges of opinion with a competence that surprised the experts. He could be counted upon to bring to the meetings he attended the atmosphere of prayer and of charity which open the mind to truth. In the discussions that followed he would often interpose a word of advice, inviting those in attendance to personal prayer and recollection. When agreement seemed out of the question, he suggested further prayer to the Holy Spirit to enlighten each participant. It was not his aim to convert others to his own ideas; he wished, rather, that each should be converted to the truth of Christ, being persuaded that there is but "one body and one Spirit . . . one Lord, one faith, one Baptism; one God and Father of all, who is above all, and throughout all, and in us all." (*Ephesians*: IV, 4-6).

As a result of the ecumenical gatherings which he promoted, a number of studies have been written for theological reviews which have regularly brought more light to bear on controversial questions; for this apostle of unity was not one to flee from thorny problems. At his request, articles were written on the nature of the Church, Papal infallibility, Mariology, and on eschatology. Among other things, the Abbé edited a book entitled *Dialogue sur la Vierge* in

which he included several attractive pages in honor of Mary penned by Protestant authors. It was his wish that the entire truth be made known, but in the spirit of peace and humility which bestows on it the light of all its efficacy.

In the near future, we trust that a book will be written, presenting us with a complete portrait of this apostle. In an article such as this, it has been possible only to delineate his characteristic traits and his apostolate for Christian unity.

In his last tract of this year, Fr. Couturier wrote: "When prayer for unity has become a general thing for all Christian denominations, we shall be on the threshold of unity. One can safely say that to doubt this would be a lack of faith. Our concern is not the granting of our petition, but prayer itself; the granting is the province of God. Let us be certain that it will come about in the manner that He wills and at the hour which is His own, and that our prayer can hasten that hour. Let us, therefore, persevere in prayer. And above all, let us do so, abiding in His love."

Abbé Couturier himself persevered in prayer to the end. On Monday evening in Passion Week, on the eve of his death, he welcomed his confessor, who had been hurriedly summoned to his bedside, with the words: "I am confiding my soul to the Virgin Mary that she may commend it to her Son upon the Cross." With this humble assertion he was renewing the offering he had made four years previously, in 1949 on the Wednesday of Passion Week, the text of which was found on his altar after his death:

"Most blessed Virgin Mary, if in spite of promises and offerings I have made before, you will permit me to offer through your maternal hands my last agony and death as a final supplication for Christian unity, I should do so with deep gratitude. I trust that you will look with favor upon my request and that through thee this last earthly prayer of mine will be pleasing to Jesus thy Son and Christ, my Saviour."

With the passing of Abbé Couturier from this world, we are confident that we have an intercessor with Our Lord who will continue to pray with us in order that "all may be one as Christ desires and in the way that is His will."

Robert Clement, S. J.

Messianity and Christianity *

Messianity and Christianity are two great currents of ideas, and yet not of ideas alone; they are currents of sentiments, facts, historical events, and these linked each to the other in such wise as to be mutually complementary. Each enhances the other's significance.

If anyone wishes to find out what sort of bond unites the two great currents, it will not be hard for him to make the discovery. He need make only a slight effort of the imagination. Let him try to conceive of what the course of history would have been these last two thousand five hundred years if there had been no Messianity or no Christianity. This is one approach; it is an experiment. What would have been the result if either one of the two currents had not actually come into existence and had not become a concrete historical reality?

Let there be no doubt, if such had been the case, the Old Testament messianic literature would not have lost its value as divinely inspired literature; we would, nevertheless, have found ourselves confronted by a most bewildering question. Spiritual giants have bared the most intimate labor of their souls in these passages. We see them, anguished, sorrowing, burning eyes fixed upon an all-absorbing sight, reaching out anxiously toward the end of days. What was it that they knew? What could it be that they had seen? What are we supposed to understand?

It would have meant for us a lacuna in our minds. We would have felt a great weight of sadness; we would not have understood. We see a great work being performed. These are inspired men; they saw many things, great things, but as for us . . . nothing of it all has come down to us. It is true that we hear the music of their song, but what do we know of the text? A song is being sung; we hear the melody and cannot grasp the words. We hear groans, we hear sighs; what comes to our ears is nothing more than the echoes of that life that is reverberating within the majestic souls of men to whom we listen on our knees. We know that these men are instruments of Divine Providence, that they spoke, that they wrote, and that some small portion of what they said and wrote has been handed down to us. Ah yes, these are the words, and what is their meaning? And how has all this had its effect on the pages of history? Here we have tentatively explored one possibility.

Suppose now that Christianity had burst into being without having been preceded by Messianity. Its preparatory action would have remained a mysterious secret for us. We would have been left to

*) The author of the present article, Prof. Eugenio Zolli, is a former Chief Rabbi of the Jewish Community in Rome. A convert to the Catholic Church, he teaches at the Pontifical Biblical Institute in Rome. He is visiting the United States this summer and will give there a series of lectures at the University of Notre Dame.

bear as we might the painfully unconfortable feeling of having arrived there quite without preparation.

It is enough to consider these two hypothetical possibilities to obtain a keen awareness of the bond, the very important bond that unites Messianity with Christianity.

What is Messianity? First, I would say, that it is a good rule to give strict attention to the value of words, to technical terms, to clarify their meaning thoroughly and exhaustively. Yet one must not permit himself the illusion — it is a philologist speaking — that a word, a term, is capable of revealing the essence of an idea. Far less is it apt for revealing the concatenation of a number of ideas.

Words, terms, even technical ones, are like chemical formulas. H_2O is water. But if, of a summer's day, a man should be really thirsty, and should ask for a glass of water, and a chemist should say to him, "Friend, I hope you will be satisfied with two parts of hydrogen and one of oxygen," would the thirsty man, I wonder, be cheered by the answer? Something of the sort is true of human language generally. The content of a word is far richer than what that word as such expresses. A word is a conglomerate of sounds. Written, it is a conglomerate of consonants and vowels, of graphic signs. But its content is the life of our life, the labour of our labor, the aspiration, oftentimes anguished, of the human spirit.

It is hardly enough then to understand the etymological meaning of a word. The words *Messias* and *Messianity*, as we know, appear in all languages because they are technical terms derived from Semitic tongues. The word *mashah* means *to pour on and rub with oil.* A simple action, and a simple word; both were destined to mount the heights of undying glory. The action in itself is given us as an ordinary one of daily life. Anointing oneself or pouring oil on another was part of the toilette, no more, no less, just as *investiture* was once in the Middle Ages a common act of dressing.

The importance of the act does vary according to circumstances. It is eminently in the sacred life that anointing assumes a messianic character. The sacred appurtenances of the tabernacle were anointed with oil, as were the priest, the prophet, and the king. In ceremonial, anointing was the central act; it was of capital importance. At the moment of pouring the oil on the king's head, the people broke forth in an enthusiastic cry of "Long live the King!" The anointing oil was something more than perfumed oil. The holy oil was prepared according to prescriptions found in *Exodus* where the quantity and quality of the prescribed ingredients are indicated. This is still not enough. Everyone was strictly forbidden to prepare perfumed oil according to this recipe for private use. Furthermore, the perfumed oil became "holy"; it acquired its great efficacy after having been deposited in the sanctuary.

At this point we must discuss the great mysteries of sin, and of

holiness, of sacredness, as they were known in the sphere of Old Testament life.

Sin is not the mere lack of something. It generates an invisible something which is tenuously physical. Sin is endowed with a physical quality. Impurity is contagious. Whoever places himself in contact with that which is in a levitical or sacred sense impure thereby becomes impure. Whoever sins, brings into being a certain slightly physical substance. Likewise the sanctity pervading a sacred place is endowed with a physical quality. The very dust is endowed with sacred energy if it be gathered up from the floor of the sanctuary.

Now the way is open to a comprehension of the holy oil's efficacy. It is impregnated with sacredness. Sacredness is divine force. Thus, to *be anointed with the holy oil* signifies that the anointed one receives new and extraordinary forces from on high, that he receives a spirituality more than human—superhuman. This spirituality confers upon the priest the dignity of High Priest. Just as the sprinkling with the blood of a victim protects the individual priest from impurity (endowed, as we have said, with a physical quality) so does the holy oil confer upon the High Priest of Old Testament worship a power that is more than human. I say: more than human. The anointed prophet becomes one sent by the Lord. He may open his discourses saying, "Thus saith the Lord . . ." He becomes an instrument acting according to the will of God. The prophet and the king are made subject to God's will so as to be custodians and executive instruments of the divine Will among men.

One's pulse beats more swiftly, one's innermost fibres tremble at the thought of such responsibility. Saul is king by divine election. With reference to the simple shepherd David, the Lord tells the prophet Samuel, "I have provided me a king" among the sons of Isai. The shepherd is thereupon anointed, and the destinies of a tremendous history begin to weigh upon the frail shoulders of a boy. Not only does he bear the weight of political history, but of religious history as well! A very particular sort of bond is formed between a certain man and his God abiding in the high heavens.

Sin has its action upon the physical organism of man. It makes him diseased, it makes him suffer, throws him out of harmony, disorganizes him. The sanctification of anointing is similar in an inverse sense. At the moment of holy anointing, it takes on being within the man, begins to act, and continues to act from that moment on. The anointing does not assure absence of sin to the subject. The man himself must take care of this absence; he must ward off sin. Indeed the anointed man must be more vigilantly on his guard than any other. But if he should be remiss? We know that the very coming into contact with the blood of a king fallen in battle is deemed an act conferring new strength. What then of the king himself in whom every drop of blood is royal blood—which means that it is blood permeated with divine power? Here we may well recall the great

tragedy of King David, that tragedy which gave rise to an immortal song, the *Miserere.* David is a man of God; he is at the same time a great sinner. If he stains himself with the blood of an innocent man because he follows the voice of a passion that masters him, overcomes him, casts him into the mire, his messianity suffers no loss of its efficacy, nor does the poison, the pollution, of sin lose any of its effectuation. The man remains supremely alive, and supremely dead. In the same man two opposing forces meet and shock. David, then, recognizing his appalling sin, prays to the Lord: "Cast me not away from thy face; and take not thy holy spirit from me." He speaks of the holy spirit of royalty obtained through anointing and the conferring of royal dignity.

The story of the Kings of Israel and Judea is a sorrowful history, doubly sorrowful: from the point of view of interior life, and from that of exterior life. The kings are anointed; through the unction of holy oil they become messianic kings. But who among them is the Messias? Here is a matter that we must not fail to understand clearly: the King-Messias, and the Messias-King, are they one and the same thing? No, absolutely not. The king is invested with messianic powers in virtue of the unction of holy oil and *royalty*, or *kingship* is synonymous with *domination.* The Messias does not dominate, but he reigns by virtue of a spirituality that is particular to him alone.

Thus a new figure is delineated in the thought and in the sayings of the prophets. It is the man of divine spirituality. It is the man called to be the instrument of God amidst mortals, and who for this reason and by virtue of this fact assumes royal importance.

The book of Isaias has suffered much through its division, at times unhappy, into chapters. We all know the chapter that begins: "And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root." (Chapt. XI) Actually the discourse does not begin here. The discourse properly begins with the two last verses of the preceding chapter. Note that in Chapter X we have a termination that does not correspond, while Chapter XI remains without a heading. It suffices to re-read the above mentioned text in the light of these remarks to feel assured that our observation has good foundation. If our suggestion is accepted, we may read the discourse concerning the messianic youth with the following sense: "*And he shall cut down the thickets of the forest with iron, and Lebanon shall fall like ripe corn—And there shall come forth a shoot from the stock of Jesse, and a sapling shall sprout out of his root, and the spirit of Jahweh shall rest upon him—the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the knowledge and fear of Jahweh.*" The Messias is described to us as an exponent of knowledge and fear of the Lord.

On history's stage a tempest of unheard-of fury is raging; it uproots the most powerful trees and breaks off the cedars. At this same

time, God alone knows where, in some remote spot, a new shoot is silently springing up from the root of Jesse. Has he been anointed? No. He is a shoot, a tender young branch; no one renders him homage or acclaim. No one is aware of his existence upon the earth. Here we have the first chapter of Messianity that is not related to political kingship. This is the Messias. Because he is the Messias, he will be King.

While the tempest wreaks havoc on the world-stage, he buds like a little flower, shoots up like a tender green sprig, and upon him rests, as St. Augustine says, the Spirit of God with His seven gifts. The Messias will breathe the fear of the Lord—what an awesome expression! This man, insofar as he judges, judges not according to what he sees with the eyes or hears with the ears. No, because he has internal vision, he has a perceptive faculty proper to himself, which comes from within himself and projects itself upon the outer world. The rest of us poor mortals begin to cultivate our meager intelligence when we are children by means of sensations and impressions that come from the exterior world; they give us experience bit by bit, a little at a time. Then the intelligence comes to life, and we begin to make comparisons between one thing and another, between one phenomenon and another. Ours is another sort of psychology. He knows because he is God's Messias. He is endowed with knowledge and powers that are beyond what is usual to men. He has a gnoseology, a doctrine of knowledge all his own. Here we are on another plane.

The Messias does not judge according to what he sees, not according to what he listens to and hears, not according to what he perceives by reason of sensations coming from without. He will judge the poor according to an interior norm of justice; and he will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. Why will he strike the earth? Because the wickedness that men heap up, day by day, hour by hour, minute by minute is such, is so much, that it even penetrates the earth. Poor Earth! She takes us to her breast as a true mother when we are born, she feeds us, sustains us, and she takes us to her bosom again when we are the poorest of the poor—when we are dead. But this earth, this quite innocent earth, is saturated with the iniquity that men wreak upon the earth, because evil penetrates even into the earth. The Messias will be called to banish, to destroy evil. He will not be called upon to muster troops for the subjugation of enemies, and should I add, friends. His task will be to combat evil and open the way to the triumph of good. Where and when is all this to come about? In the second part of Isaias are written the songs of the Servant of God. He is a unique figure. We do not know his life nor his past; he never speaks, he is silent. He is struck, he is wounded, he is despised, and is condemned to death. He is condemned and put to death among the wicked. And he is so mild. He would not quench a light already flickering out, perhaps for the very reason of its feebleness. He would

not lift his hand to break off an already bent reed, perhaps because it is injured. He hears the weeping not only of men, but of things as well. The Servant of God has not sinned. The sinners—so say the repentant people to-day—are we. And he, pure as no other, holy as no other, has made himself the bearer of our sins. He died as a sinner, but we are the sinners.

Messianity, then, places pictures before our eyes that would have stood as a tormenting enigma if all had not been realized in Christianity.

We conclude: Messianity and Christianity (we should keep in mind that as regards their significance the two terms are equivalent) represent two aspects and two phases of development, in successive times, of one sole phenomenon. The relationship that binds the two together is of a complementary sort.

Eugene Zolli

Behind the Iron Curtain

I. Persecution of the Catholic Church from 1944-1950

(Continued)

The Uniate Church of Romania

What is now called Romania was first evangelized by missionaries from Rome as early as the fourth century. Later it became part of the Bulgarian Empire, and when in the latter half of the IX century, this adopted the rite of Constantinople, Romania perforce had to follow suit. In the XV century the Byzantine Empire fell to the Turks who overran all the Balkans, and in the course of time the Romanians of Transylvania found themselves governed by virulently Calvistinic Hungarians under the Turks. They were treated as slaves, and their Church existed only on the sufferance of their heretical overlords. When their territory of Transylvania (i.e., the N.W. area of the Romania of today) came under the domination of the Hapsburgs, their lot was lightened; and Jesuit missionaries working among them prepared the ground for the reunion with Rome which took place on October 7th, 1698 (according to the old calendar; October 21st by the new), with a solemn ratification in 1700. So, for the last two and a half centuries they have been part of the Catholic Church while retaining their own Oriental rite. They number about 1,500,000 with five bishops and some 1700 priests.

October 21st, 1948, therefore, marked the 250th anniversary of the union with Rome. So, October 21st was chosen to consummate the separation of the Romanian Church from Rome and to celebrate its return to Orthodoxy. The story is briefly this; and it will be noticed that, in almost every detail, it is a repetition of the story of the Uniate Ruthenian Church. In the summer of 1947 the Russian Patriarch Alexius visited Romania, and immediately after his departure there began a violent propaganda in the press against the Pope to urge the Uniate Church to follow the example of the Ruthenian Church. In the summer of 1948 the Patriarch of the Romanian Orthodox Church, Justinian Marina, a puppet of the Communist government who had been "elected" to order, went to Moscow to represent his Church at the celebration to honour the fifth centenary of the independence of the Russian Church. He returned with orders to liquidate the Uniate Church of Romania with all speed. In this he knew that he would have the support of the government, because the government took its orders from Moscow, too.

Government officials went from village to village demanding signatures from priests and people to a petition for union with the local Orthodox Church. Signatures were obtained, but it is certain that in some cases at least the local Communist Mayor signed for the

whole village without consulting anyone. In September four out of the five Romanian Catholic bishops were dismissed, leaving only Mons. Hossu of Cluj recognized by the government; so it was arranged that it should be in Cluj (suggesting, therefore, also with the bishop's approval) that the clergy should meet on October 1st to delegate two of their number to declare their formal desire for union with the local Orthodox Church. The bishop, of course, was not present, though the clergy had been led to think he would be: yet, even so, only 38 priests, and many of them in sorry condition, arrived to take part in the function. Next day the 37 (one had managed, meanwhile to get ill) were carefully shepherded to Bucharest where the Holy Synod of the Orthodox Church of Romania graciously acceded to their voluntary and unanimous request and solemnly thanked God for it in their cathedral. As a crowning irony, a solemn ceremony was held on October 21st, 1948, in Alba Julia, the Metropolitan See of the Uniate Church where the union of 1698 had been celebrated, in the presence of some 1200 layfolk, peasants for the most part from the neighbouring villages brought in by the police in army-lorries, and, it is said, of 300 priests. On December 2nd the government journal published an official decree declaring that the dioceses, religious communities, and all the other organizations of the Romanian Rite Church had ceased to exist, and that all their properties were confiscated by the Government, except parochial properties which were to be taken over by the Orthodox Church.

Exact information on subsequent events and on the reaction of the lower clergy and of the faithful is hard to come by. Certain it is that in many villages no one at all accepted the union. In other places adherence has been given. The consequences of heroism for the married Uniate clergy are very hard, for, if the priest is imprisoned or dismissed, his family is left without resources. So, many have given a nominal assent, thinking it better that they should remain, even in such circumstances, to teach their parishes than that a worse pastor should be intruded, and determined that, as soon as circumstances allow, they will return to their old allegiance to the Holy See. Many, too, who in a moment of weakness in face of the threats of the oppressors, signed the instrument of union have already sought absolution from the censure of apostasy, and some have even declared their penitence from the pulpit. Of the clergy who refused to sign, many are in prison—in December 1948, for example, in the city of Cluj alone, 28 priests were awaiting trial in the city prison and 98 more in the military prison. Others have taken refuge in forests where they are literally hunted down by the police and shot at sight. Some, greatly daring, go to villages without warning, gather the faithful together, say Mass, preach, administer the Sacraments, and escape again; and, on not a few occasions when the police have arrived before the function was finished, the villagers have kept them at bay with sticks and hayforks till their priest had found a place of safety.

But in such cases it was the turn of the villagers to suffer reprisals, and many most brutal scenes have been enacted—indiscriminate shootings, imprisonments, and interminable interrogations.

"What has been done against the Uniate Church is nothing in comparison with what will be done against the Latin Church." So spoke Dr. Groza, Minister for Religions in the Romanian Government. A word, therefore, on the persecution of the Latin Church in Romania will not be out of place, even though this has not yet reached a climax. A start was made in the summer of 1948 with a government decree on religions. By it dioceses were approved only at the rate of one for every 750,000 faithful, and so straightaway three out of the five Latin bishops were automatically made superfluous. To obtain at least a tacit acceptance of the measure, episcopal and clerical salaries were increased, but on the basis of only one archdiocese and one other diocese, and offered to the Catholic clergy. The two still-recognised bishops refused them. Each denomination was directed by the decree to submit a constitution conforming to certain impossible norms that it laid down. The Latin hierarchy obeyed the decree and drew up a constitution that fulfilled all the requirements as far as their faith and their spiritual ties with the Papacy allowed, but it was accepted. On August 3rd, 1948, another decree provided for the suppression of all denominational schools and the transfer of all their property to the Government, with the exception of a certain portion to be retained by religious communities and of what served for exclusively religious purposes. On November 26th, 1948, the religious communities of Transylvania were given 15 days in which to vacate their properties and to be grouped in one or two religious establishments, irrespective of what order they belonged to, and nothwithstanding the fact that there was nothing like enough accommodation for all of them. Foreign nuns have all been expelled from the country: native nuns have been forbidden to carry on with their work: novices and postulants have been sent back to their homes. A law (November 13th, 1948) provided that for the education of the clergy there could be two seminaries, one for religious and one for the secular clergy. But, by another law of January 7th, 1949, the syllabus and every other arrangement needed government approbation and the professors were "to be appointed on the nomination of the Ministry of Religions." The two remaining "approved" bishops were arrested on June 21st and June 26th, 1949.

A decree of July 29th, 1949, (published August 1st) declared thirteen congregations of women and three of men dissolved—all those, that is, engaged in education and works of mercy.

II. 1950 and After

The history of the Communist persecution of religion, so far outlined in this and the previous article, was concerned mainly with the suppression of the Catholic Churches of Eastern Rite in the countries

behind the Iron Curtain. They were easier victims of the hatred of the atheists, not because they were less Catholic or less firmly established in their faith, but because their history—they all stemmed from dissident oriental stock—gave a specious excuse for their re-absorption into the bodies from which they had sprung: they could be said to be returning to their mother-Church. So, their bishops murdered or imprisoned and the leading clerics similarly disposed of, the law enacted that they had returned, and therefore legally they ceased to exist.

The fact, however, that the attention of the "Popular Governments" at that time was chiefly directed to the Churches of Eastern Rite, did not mean that the Latin Church was being overlooked, still less that it was being left in peace. The attack, too, on Latin Catholics was started as soon as the war was over, but it was developed on the whole more slowly, though not less inexorably. There was, and is, a definite campaign with a well-considered strategy, whose purpose is to make a series of local, national, "autocephalous," Latin Churches, to be used to support the political aims of the régimes. The strategical plan has three main stages: 1) the systematic limitation of the Church's activity; 2) the employment of the Church to popularise and "authorise" communism; 3) the subordination of the Church to the State in such a way that the State has complete control. The following pages will illustrate how these tactics are being put into practice and what progress they have made so far.

The Systematic Limitation of the Church's Activity

The Religious Orders always figure high on the list of the activities to be suppressed, because of their work in schools, hospitals, popular missions, etc. In the previous section enough has been said to give an idea of the treatment meted out to them in Romania. Their fate in Czechoslovakia has been similar. Towards the middle of March 1950, two State-commissars were imposed on each religious house and took up their lodgings on the spot. Their task was to acquaint themselves with the geography of the place, so as to know what there was of value and where it was kept, and presumably to see that it was not removed. A month later, on the night of the 13/14th of April, the convents of men and of women were surrounded by the military who at a few moments' notice packed the Religious into lorries and carried them off to a very few houses of concentration. The deserted convents were then pillaged, not even the sacred vessels being spared, and not a few were the sacrileges perpetrated by the atheist oppressors. The deported Religious, crowded into totally inadequate accommodations, are set to forced labour and subjected to courses of Communist indoctrination. The same kind of thing was done for a time in Hungary, though rather spasmodically; and nuns, instead of being lodged in overcrowded convents, have been simply deposited in the middle of a square of some distant town and left to fend for themselves. On the

night of the 9/10th of June, 1950, 600 women and 322 men Religious were removed without previous notice from religious houses near the Hungaro-Yugoslavian frontier and whisked away elsewhere. In Yugoslavia, by expelling Slovenes from Croatia and Croatians from Slovenia, the authorities managed to make it impossible for many Religious to find a convent able to accommodate them.

With the Religious Orders thus disposed of, one type of Catholic school had been "liquidated" at the same time. But that was not enough. All schools and universities had to be utterly subordinated to the Governments because, if the régime was to found itself securely, the young had to be indoctrinated from their earliest years with the Communistic ideology. To illustrate how this aim was (and is being) carried out in the various countries with a "Popular Government" would be altogether too long, so it must suffice to outline the means employed and add a few statistics. Almost all the schools (it varies somewhat with the different countries: e.g., in Poland, less; more in Hungary where by the end of August 1950 only 8 schools out of 3141 remained in Catholic hands) have been taken over by the State, which supervises everything—teachers, pupils, text-books, curricula. Though all these countries theoretically allow "freedom of religion," yet that does not apply to education. In some, no time is allowed in the curriculum for religious instruction: that must be given in the churches, but not at any special service for children; nor are priests allowed to teach religion in private houses. In other countries, one or two lessons a week are allocated to religious teaching, but at the end of the day when they can easily be replaced on "special occasions," which are of a deliberately-frequent occurrence—special lectures by "patriots," parades of the Youth Movements: any excuse is as good as another. The lay-teacher in the schools has been subjected to an intense course of Marxism and must teach it to his pupils: only those who are considered "safe" are given posts. The priest-teacher of religion needs approval from the Government, and, if he is at all zealous, approval is withdrawn, with the result that in some places where religious instruction is allowed in theory, in practice there are too few "approved" teachers to suffice (in Zagreb, Yugoslavia, there were only 5 catechists to teach 20,000 children).

All this is, in general, true also of "Catholic Poland," and if there, how much more so of the other countries. There the plan was set in motion in 1945 beginning with the elementary schools. The educational system was reorganized so as to take in more children, especially of the working classes. New text-books were issued (in 1951-52, 133 such with, in all, some 23 million copies): future teachers, screened before acceptance, were given a short but intensive training (most of it in the "ideology," and all of it according to the "ideology")—32,375 in 1950. By the early years of this decade, the candidates for the secondary schools were the first products of the indoctrinated elementary schools, and so the scene was set for the second stage. Most

of the pupils are directed to technical schools to learn a trade useful for the promotion of the People's aims, in an abbreviated course from which the more humanistic elements of the older curriculum have been removed. Children of working—and peasant—stock are given the preference for school-places over the children of the professional classes (70% to 30% approx.). Prospective students for the universities are rigorously examined and re-examined on their political allegiance before they are admitted to higher studies. The old Polish Academy of Learning has been replaced by another whose aim is "to put Polish learning at the service of the new life and to intensify and deepen collaboration with Soviet learning, pre-eminent in the world."

Yugoslavia makes no secret of its avowed atheistic aim in education, at any rate in its internal declared policy, whatever else it may say for external consumption: "Religion is the lowest degradation of man." The name of God is always printed with a small "g." Tito, addressing university students (15 March 1952) declared: "The problem of extinguishing religious sentiment is a process of long duration. It can be hastened by a continuous political and cultural education and by economic progress. But we must not allow our Youth to be poisoned under the pretext of religious ceremonies . . ." It is not, then, to be wondered at that religious instruction is utterly forbidden in most of the schools of Yugoslavia and the catechism banned. Ostracism of religion has indeed reached such a pitch that in Catholic Croatia priests have been forbidden to play football, ping-pong, and other games with boys, because, prevented in every other way from having contact with the youth of their parishes, they resorted to this to try to maintain some ties with the young.

Much more could said under this heading of "Limitation of Church activity" for which there is hardly space here—about the total suppression of the flourishing Catholic press, the confiscation of hospitals, orphanages and other institutions of a similar kind, the prohibition of religious pilgrimages and the like. But one cannot altogether omit mention of the fate of the *Caritas* of Poland, if for no other reason, at least for this, that it shows the determination of the Communist Governments to achieve their ends, when they not only dare, but successfully dare, to attack so well-developed and popular an organization as the Polish *Caritas*, working under the direct supervision of the hierarchy. While negotiations were in progress between the Government and the bishops to try to reach a general agreement on Church-State affairs, the Government suddenly launched its attack against *Caritas*. On 23 January 1950 its diocesan offices were closed and taken possession of by State officials; a virulent campaign of vilification was inaugurated with widespread accusations of malpractices, such as the giving of exorbitantly high salaries to clerical officials and the private use or sale of commodities meant to be distributed in charity, to fill already overfull clerical purses. A small group of malcontent clergy, augmented by unwilling priests brought out of concentration camps

for the occasion, was organized into a committee to express "popular indignation." Apostate priests or priests under ecclesiastical censure were put into the places within the organization of the regular officials who were dismissed. There was no Catholic press to make widely known the true state of affairs and the utter falsity of the accusations: the Government owned all means of propaganda. In the end the hierarchy regretfully decided that there was no other course open except to dissolve the organization, and accordingly that was done. A dignified letter of expostulation was addressed by the bishops to the Government and letters of explanation to the clergy and the people. But the Government had gained its end. Another activity had been taken from the Church. The plan of calumniation of the clergy had advanced another step. The priest was further separated from the people. The hierarchy was left with the stigma of dishonesty upon it: its high standing with the faithful was impaired, and its position vis-à-vis the Government in the negotiations then in progress weakened.

The Employment of the Church to Spread and "Authorise" Communism

In all the countries dominated by Communist Governments the ultimate aim is to separate Catholics from the centre of Catholic life and to organize subservient local Churches. As a means to this end a Ministry of Religions is established as one of the many governmental ministries, in which disloyal and often excommunicated priests are given high office, and all matters connected with the exercise of religion of all creeds are subject to its regulations. If the religious authorities can be brought to acquiesce in some such arrangement, so much the better. So, persistent efforts are made to arrive at an "agreement," particularly with the Catholic hierarchies, for they alone show themselves recalcitrant. More about these "agreements" will be said in the next section. Here it is only from one point of view that they come up for discussion.

These "agreements," though they contain clauses designed to suit the circumstances peculiar to each country, are marvellously similar—one would say that they are all based on a single original draft (emanating from Moscow?). They all contain a clause like this: "The episcopate, in harmony with the doctrine of the Church, will support every effort that aims at the consolidation of peace and will oppose as far as it can every tendency that leads towards war" (Art. 9 of the Polish Agreement, 14 April 1950). An innocent clause: indeed a highly Christian ideal, simply and straightforwardly expressed, and the Polish bishops accepted it. Within a month they learnt their mistake. Two of the bishops forbade their priests to lend their names in support of the Stockholm Peace Campaign. Immediately the Polish newspapers (controlled, of course, by the Government) were filled with denunciations and accusations of contraventions of Art. 9 of the Agreement,

and demands that "priests, the enemies of peace," should be banned from giving religious instruction in the schools, as unworthy of so high a calling. Hoping to allay the agitation, first one bishop, then others, then all the bishops added their names to the Peace Appeal. It was over by July 15, but meantime (June 28) a new cause of scandal had been found by the Government, that the hierarchy was not active enough as regards Art. 8, whereby it had pledged to oppose and punish clerics encouraging civil strife. And so it goes on.

The Stockholm Peace Appeal was used with good effect elsewhere, too. In the press controlled by the "Popular Governments" the Vatican is always associated with the "imperialistic countries" and is made out to be Enemy No. 1 of peace. In such circumstances, therefore, a signature to a peace appeal is equivalent to an acceptance of that presentation of the case and to a condemnation of the Pope. The bishops are invited to sign. If they do, they cannot help lending colour to the persistent campaign against the Pope: if they refuse, they can be pilloried in the papers as "enemies of peace," "imperialists" and all the other clap-trap names which the Communists dispose of in such abundance. It is no use trying to explain to the faithful the true Catholic position by pastoral letters: the police prevent their being distributed and read in the churches (Romania, April 23, 1950). Or if the letter does get some publicity, it only rouses further journalistic indignation and provides an occasion for more and more arrests of clerics (Hungary, June 1949). "Peace" gives a specious rallying-cry to mask the real aims of the small groups of censured priests who, as willing government tools, are trying to nationalise their Churches, and in the sacred name of peace hundreds of simple priests are harried, cajoled, forced to add their names to petitions, the real purport of which they do not understand or as to which they are deceived, for the phrasing as it appears later triumphantly in the press is changed from what it was when it was presented for signature. One such parish priest was "invited" by personal interview 68 times to sign such an appeal, and, besides, was submitted seven times to lengthy interrogation at the police station.

JOSEPH GILL, S.J.

(To be concluded)

The Efforts for Reunion in Malankara, South India

(*Concluded*)

It was a period of great agitation and disquiet among the Catholic Syrians, especially among those who were under the Vicar Apostolic of Malabar. The Latin authorities took everything as an effort to upset their authority and, if possible, to substitute Mar Dionysius I in their place. Fr. Thomas Paremmakal, one of the two Syro-Malabar priests who went to Rome to plead for Mar Dionysius I, has recorded that they were represented in Rome as agitators who had left Malabar without the permission of their bishops, who had schismatical leanings, and so on.

After a long journey of ten months the two priests reached Lisbon and from there started for Rome. In Rome they were suspected of insincerity, especially by Mgr. Borgia, Secretary of the Sacred Congregation for the Propagation of the Faith, who, says Fr. Thomas Paremmakal, exerted his influence even on the Holy Father. But His Eminence, Cardinal Antonelli, who had known Fr. Joseph Cariatti when the latter was a student at Rome, and some others, including the Cardinal Vicar, were favourable. At any rate, Rome decided to make inquiries about Mar Dionysius I through the Archbishop of Goa. The latter, in 1782, entrusted the matter to the Bishop of Cochin who was not at all friendly towards the Syrians. From Fr. Thomas Paremmakal's writings we gather that the results of the inquiry were partly for and partly against Mar Dionysius I and his representatives. It appears that some even reported that if Mar Dionysius would become a Catholic, his subjects would go over to the Bishop of Anjoor.

The two priests returned to Portugal, and while they were there, one of them, Fr. Joseph Cariatti, was nominated archbishop to the vacant see of Cranganore on December 16, 1782. After receiving consecration he returned with Fr. Thomas Paremmakal to Malabar with faculties to receive Mar Dionysius I into the Catholic Church. Regarding the question as to who should actually receive Mar Dionysius, the precedency of Goa was put forward in its favor. At last they came to a compromise that Mar Joseph Cariatti should receive him in the presence of a representative of the Archbishop of Goa. Accordingly, Mar Joseph and Fr. Paremmakal reached Goa where the former met with his untimely death on September 10, 1786.

While these two priests were on their return journey, Fr. Paulinus, a Carmelite missionary, had visited Mar Dionysius I at the latter's residence. In the eyes of Fr. Paulinus, Mar Dionysius was not sincere, and his only concern apparently was about consecrating his nephew as his successor. ([9])

Fr. Thomas Paremmakal became the administrator of Cranganore after the death of Mar Joseph Cariatti. The Catholic Syrians all sided

([9]) Mackenzie, *Christianity in Travancore* p. 110.

with him and endeavored to have him consecrated as their archbishop. But the Latin missionaries were against promoting him to that dignity. It seems that nothing serious was done during his regime for the reunion of Mar Dionysius I. The then Vicar Apostolic of Malabar and some of his missionaries in a report submitted to Rome on May 7, 1787, say:

"Indeed from the statement of Mar Thomas (i.e., Mar Dionysius I) himself, communicated to us, we have understood Mar Thomas's allegation in the following manner: 'On my behalf, and also with the purpose of having me consecrated a bishop, Fr. Cariatti was sent to Rome together with his colleague. But they, however, pleaded not my cause, but their own; indeed, it is quite evident that they were concerned only about having themselves made bishops with no consideration of me; and even now all the Catholics (here) have given public utterance to their wish to have, not me, but Thomas the priest as their archbishop. In like manner the Catholic seculars desire nothing else but to have themselves made bishops. Consequently, either they must constitute me as bishop over all the Catholics and schismatics at the same time, with the right of succession being given to my nephews on my sister's side, or certainly I shall never unite myself with the Catholics; and even if the King obliges me to convert, I prefer to pay the King an indemnity in money rather than unite myself with these unfaithful Catholics'." ([10])

Nevertheless, Mar Dionysius I and the leading priests under him approached the Bishop of Cochin to be received solemnly into the Catholic Church. In a letter dated September 19, 1796, the Bishop of Cochin writes that his meeting with Mar Dionysius at Quilon produced no effect since the latter manifested his desire of ruling over the Catholic and schismatic Syrians.

There came forward at this juncture Mathew Thachil, the most influential Syro-Malabar lay leader of the period, and he induced Mar Dionysius I to embrace the Catholic faith. The following is the agreement signed by both the parties on May 20, 1799:

"By the Grace of God and by the order of the Holy Roman Church, Mar Dionysius, Metropolitan of Malabar, with the representatives of the Churches under his jurisdiction; Mar Abraham, Bishop appointed

([10]) "Verum in quantum ex ipsa confessione sibi conjunctissimi affinis ipsius Mar Thomae (i.e., Mar Dionysius I) intelligere potuimus, Mar Thoma ita argumentatur: Mei causa, atque ad me faciendum Episcopum, D. Cariatti cum suo socio Romam missus fuit: Ipsi vero non meam sed suam egerunt causam: quippe Ulisippone id unice adlaborarunt ut se ipsos facerent Episcopos me neglecto, atque modo etiam Catholici omnes publico instrumento comprobarunt, non me, sed Thomam sacerdotem se in suae gentis archiepiscopum habere velle; proinde et saeculares Catholici nihil aliud quaerunt quam ut se ipsos episcopos faciant; quare aut me universalem Catholicis et schismaticis simul Episcopum constituant cum jure successionis meorum ex sorore nepotum, aut certe ego numquam me Catholicis conjungam; atque etiamsi Rex ad me convertendum obligaverit, malo Regi poenam pecuniariam persolvere quam me cum hisce infidelibus Catholicis unire." (Ambrosius, O.C.D. *op. cit.* p. 290).

by His Excellency the Most Reverend Patriarch of the Chaldeans in obedience with the Holy Roman Church; the Governor (Vicar General) who governs the Archdiocese of Cranganore with the representatives of the churches under his jurisdiction; and the Presbyter Hormisdas, Deputy of the Patriarch, assembled in the Holy Cross Church at Alleppey and having heard and disposed of all the controverted points of both the parties, made under oath this document of solemn contract that all in future might be united together.

"From the time of our ancient forefathers till the year 1599 A.D. we were observing the Syro-Chaldean Rite of those who were in communion with the Holy Roman Church: but owing to the interruption of Syrian bishops who are in communion with Rome, we were deprived of episcopal dignitaries. Then Dom Alexis, Archbishop of Goa, by the order of His Holiness the Pope, arrived in Malabar and convoked a synod at Diamper, the decrees of which we all obeyed and unanimously observed till the year 1653. At the time a Syrian bishop came here whom the Paulists (i.e. the Jesuits) through the help of the Portuguese commandants of the Fort of Cochin managed to kill. Whereupon the representatives of the Syrian parishes in Malabar assembled in Mattancherry church and took an oath that they never more would accept the Paulists as their ecclesiastical superiors. After this they proceeded to Alengatt Church, when assembling without the assistance of any bishop they proclaimed Archdeacon Thomas as their bishop. Subsequently, some disputes having arisen among ourselves, we accepted two ecclesiastical heads and rites in our community. And now we of both the parties unitedly agree on oath to join together as our forefathers did, submitting ourselves to the Holy Father, the Pope, performing the Mass, reciting the breviary, observing the fasts and other rites as they were prescribed by the Synod of Diamper and to report accordingly to the Holy Father, the Pope, with the view of obtaining the permission to conduct all ceremonies according to the Syro-Chaldean Rite of those who are submissive to the Holy Roman Church. Moreover, we agree that those who observe at present the Jacobite creed and rites shall abjure them and make the profession of faith prescribed by Pope Urban VIII for the Orientals and submit to the orders of His Holiness the Pope. And so agreed on oath on this 20th day of Edavam (May) 1799 A.D., we of both the parties have declared and signed this contract at the Church of the Holy Cross at Alleppey, in the name of the Father and of Son and of the Holy Ghost." ([11])

One month later, on June 21, 1799, Mar Dionysius I embraced the

([11]) *The Catholicity of the St. Thomas Christians*, pp. 19-21. Bishop Mar Abraham seems to have been that Syro-Malabarian Paul Pandari who was consecrated bishop by the Chaldean Patriarch. Before the death of Fr. Thomas Paremmakal, he was not allowed to perform any episcopal function. Presbyter Hormisdas mentioned in the document seems to have been a Chaldean priest who was then in Malabar. The Governor of Cranganore could not have been Fr. Thomas Paremmakal as he was already deceased when this agreement was signed.

Catholic faith at St. Michael's Church, Tathampally, on condition that he would pay a fine of 30,000 rupees to the Travancore Government in case he should not persevere. Among other things, this particular condition has been the subject of special comment on the intention of Mar Dionysius I. Some say that the sum of money in question was a debt he had contracted with the Travancore Government and that Mathew Thachil by his influence made the King condone the debt, declaring Mar Dionysius liable to pay it up only if he abandoned the Catholic Church. Others say that Mathew Thachil, after making Mar Dionysius a debtor, forced him to become a Catholic. Yet others say that the latter sought an opportunity to fish in troubled waters, hoping he could rule over the Catholic Syrians who were not then on good terms with their Latin authorities.

Whatever might have been the state or intention of Mar Dionysius I, the reunion did not last long. In December of the same year he reverted to schism and paid up the sum to the Travancore Government. He was reinstated in office by twelve priests who after saying Mass for forty days imposed their hands on him. There are those who say that Mar Dionysius abandoned the Catholic Church because the Bishop of Cochin would not recognize him as a bishop.

Mar Dionysius then entered into relations with the Anglicans of the Church Missionary Society (C.M.S.) whose representatives visited him before his death. He was not inclined towards the Jacobite Patriarch. He even drove away from Malabar a certain Jacobite bishop, Mar Dioscoros, who had come to collect alms. After instituting his nephew as Mar Thomas VII to succeed him, he died in 1808.

The Jacobite bishops who occasionally came to Malabar cared only to establish their power and the West Syrian Rite of Antioch among the schismatics. Some of them succeeded in gaining a party from among the schismatics and also in inducing a few priests to get married contrary to the rule of clerical celibacy, introduced among the Syrians of Malabar under Mar Abraham, their last Syro-Chaldean bishop who died in 1597, two years before the Synod of Diamper in 1599.

1808 - 1909

Mar Dionysius I was succeeded by Mar Thomas VII in 1808, but the latter passed away in 1809. Then came Mar Thomas VIII who in 1815 was followed by Mar Thomas IX. One Rabban Ittoop, taking advantage of the weakness of Mar Thomas, deposed the latter in 1815 and got himself consecrated as Mar Dionysius II by the then Bishop of Anjoor. The successors of Mar Dionysius II were Mar Dionysius III and Mar Dionysius IV who were respectively consecrated by the Bishop of Anjoor in 1818 and 1825.

Although Mar Dionysius III was well disposed towards Catholics, he gave unprecedented freedom to Anglican missionaries to interfere in the affairs of his Church. They preached in churches, taught the clergy, translated the liturgy into Malayalam, and engaged in other

activities. Between 1818 and 1820 they induced some forty priests out of one hundred and fifty to get married.

Mar Dionysius IV stood against Anglican innovations and arranged to have sent from the Jacobite Patriarch a certain Mar Athanasius as his helper. But owing to the selfishness of Mar Athanasius, the latter had to be exiled; and the priests who followed him were fined. In 1836 Mar Dionysius IV severed all connections with the Anglicans, and the properties both the parties were enjoying in common were divided in 1838. But a good number of the subjects of Mar Dionysius IV became Anglicans, and they now call themselves Syrian Anglicans.

Although Mar Dionysius IV and his subjects parted company with the Anglicans, there were still many among the former who retained Anglican tendencies. These formed a party and sent to the Jacobite Patriarch a certain deacon by the name of Mathew. The Patriarch consecrated him as Mathew Mar Athanasius and sent him to Malabar with the title of Metropolitan of Malankara in 1843.

Being informed of the Anglican tendencies of Mathew Mar Athanasius, the Patriarch in 1846 sent one Mar Cyril to the help of Mar Dionysius IV. The latter eventually abdicated in favour of Mar Cyril, a foreigner, who thus became the Metropolitan of Malankara other Mar Stephen also was sent by the Patriarch to fight against Mar Athanasius. Because the Anglicans were on the side of the latter, the Travancore Government supported him, and so even before the arrival of Mar Stephen, Mar Cyril was ordered to quit Travancore and Cochin while Mar Dionysius IV sank into oblivion. Mar Stephen appealed to the Anglican authorities in England and obtained a decision to the effect that the Anglican missionaries were not to interfere in the affairs of the Syrians of Malabar. Thus Mar Cyril reappeared, and the Travancore Government allowed those who so desired to follow him. Mar Cyril and his followers had to carry on lawsuits in order to recover the churches that were in the possession of Mathew Mar Athanasius. It was this Mar Cyril who completely replaced the Syro-Chaldean Rite by the West Syrian Rite of Antioch and introduced West Syrian characters among the schismatics of Malabar.

The followers of Mar Cyril sent a certain priest Joseph to the Patriarch who consecrated him as Mar Dionysius V with the title of Metropolitan of Malankara. Mar Dionysius came back in 1866, but he, too, had to conduct lawsuits in order to recover churches and institutions that had passed over to Mathew Mar Athanasius who had strengthened his position by consecrating Thomas Mar Athanasius as his coadjutor.

In 1875 the Jacobite Patriarch came to Malabar and excommunicated Mathew Mar Athanasius and his party which thus became an independent Church. They were known as "Reformers" but soon they changed their name into that of "Marthomites." They are Jacobites in their externals, but are Protestants in belief.

The Patriarch before leaving Malabar convoked a synod and consecrated six more "Metropolitans." Thus, including Mar Dionysius V, there appeared seven Metropolitans to rule over the Jacobite Church of Malabar. Mar Dionysius V was carrying on suits against the Marthomites, and the cases ended on the whole in his favour by the year 1889. Mar Dionysius V lived up to 1909. Before his death two priests were sent to the Jacobite Patriarch who consecrated them as Mar Cyril and Mar Dionysius (VI).

The major portion of the period under review was one of unrest among the Catholic Syrians also. Owing to *Padroado* troubles, their archdiocese of Cranganore was temporarily suppressed in 1838. Their efforts to get a bishop of their own rite were the cause of a schism in 1861 and of another in 1874. The schism of 1874 is still perpetuated by a small body who after 1909 became Nestorians with their headquarters at Trichur. Individual conversions regularly take place from among them into the Syro-Malabar Rite.

Now to come to the reunion movement among the Jacobites of Malabar. Mar Dionysius V had a great friend in the person of a Syro-Malabarian priest, Fr. Emmanuel Nidiry. With reunion in mind they both conceived the idea of beginning a "college" common to both Catholics and Jacobites, and for that purpose a plot of ground with a bungalow was purchased, the Catholics advancing the greater part of the price. The movement was begun under the auspices of a joint association called the *Jathiaikiasangham*. But the project had to be abandoned owing to differences of opinion. While the endeavor was going on, Mar Dionysius V accompanied by Fr. Emmanuel Nidiri paid a visit to Mgr. Ajuti, the Apostolic Delegate to the East Indies.

Fr. Emmanuel Nidiri turned his attention towards individual Jacobite priests. Through his efforts a few of them became Catholics and were allowed to follow the West Syrian Rite of Antioch as contained in the Propaganda editions of the liturgical books of that rite. This step also failed. All these events happened before 1896 when the Syro-Malabar Catholics were given bishops of their own rite and nationality. Mar Dionysius V does not seem to have done anything for reunion after he had won the lawsuits against the Marthomites. Though some of the "co-metropolitans" (bishops) of Mar Dionysius V were disposed towards the Catholic Church, they did nothing for reunion.

1909 - 1930

Mar Dionysius V died in 1909. The following year the Jacobite Patriarch, Mar Ignatius Abdallah, came to Malabar and claimed jurisdiction over the temporalities of the Malabar Church. Almost half of the Malabar Jacobites—laymen, clergy, bishops—opposed the Patriarch under the leadership of Mar Dionysius VI who had assumed the title of Metropolitan of Malankara. Being excommunicated by the Patriarch, they came to be known as the "Bishop's Party", or the "Orthodox Party". Those who adhered to the Patriarch were called

the "Patriarch's Party". The Bishop's Party in time sent for the ex-Patriarch, Mar Abd-al-Messih, who consecrated bishops and instituted a Catholicos, Mar Basil, for them. Lawsuits followed between both the parties and still continue in one form or another. After losing the suit in 1924, Mar Dionysius VI met the then Patriarch at the latter's residence and tried in vain for a compromise.

About this time a religious revival was begun among the Bishop's Party through the establishment, by one Fr. P. T. Gheevarghese, of a religious congregation for men and another for women. They were called respectively the Brotherhood and Sisterhood of the Order of the Imitation of Christ.

In the meantime the Patriarch's and the Bishop's Parties each took measures to strengthen its own position. The Patriarch, himself, personally began consecrating bishops for his party while the Catholicos did it for the other. In 1925 the Bishop's Party set up their second Catholicos, Mar Basil II, who consecrated the above-mentioned Fr. P.T. Gheevarghese as Mar Ivanios with the title of Bishop of Bethany, the title by which the Order of the Imitation of Christ was called. In 1920 they set up their third Catholicos, Mar Basil III, and Mar Ivanios was made Archbishop of Bethany with the newly consecrated Mar Theophilos, Bishop of Tiruvalla, as his suffragan.

In the meanwhile, the Syro-Malabar Catholics under the bishops of their rite and nationality had already begun active work among their Jacobite brethren. They opened several mission stations in Jacobite centers. Outside the Syro-Malabar territory, Mgr. Benziger, O.C.D., Latin Bishop of Quilon, also did the same; and some Syro-Malabarian priests likewise worked with him. This work steadily progressed. The converts, both lay and ecclesiastical, were received into the Syro-Chaldean Rite of the Syro-Malabarians. This, no doubt, was a great inconvenience to the ecclesiastics. A proposal then came from the leaders of a section of those of the Patriarch's Party that they and their bishops would negotiate for reunion if they would be allowed to retain the West Syrian Rite of Antioch. The Syro-Malabar bishops proposed this to the Holy See and received the following reply dated July 5, 1921:

"The Sacred Congregation after maturely examining the matter has come to the determination to permit the Jacobite priests who return to the Catholic Church to conserve their own rite provided nothing is found contrary to the integrity of faith and does not result in any superstitions. In accepting the said priests, the Most Reverend Ordinaries should make an accurate inquiry in order to satisfy themselves that the Sacraments, especially Baptism and Sacred Ordination, have been validly administered to them."

Thereafter the Syro-Malabar bishops received all convert priests into the West Syrian Rite of Antioch, and they were provided with the Propaganda editions of the liturgical books of this rite. In the diocese of Quilon, however, all were being received into the Syro-

Chaldean Rite of the Syro-Malabarians. But all the movement spoken of above soon subsided. In this connection it is worth mentioning that a certain bishop of the Bishop's Party desiring to become Catholic made all preparations to meet the Syro-Malabar Prelate of Ernakulam. But he was cleverly prevented from taking this step by his nephew. This nephew, who afterwards became a Catholic, used to narrate this incident with great sorrow.

While the reunion movement was thus daily gaining strength, the great movement which produced its first fruits in 1930 sprouted among the prelates of the Bishop's Party. When in 1924 Mar Dionysius VI went to the Jacobite Patriarch to negotiate for a compromise, he met the Catholic Syrian Bishop of Baghdad under the Catholic Syrian Patriarch of Antioch. The bishop assured Mar Dionysius that the Holy See would not only sanction their rite but also would confirm the Jacobite bishops of Malabar in their jurisdiction if they would become Catholics. After his return to Malabar, the same Mar Dionysius VI received a letter from Mar Ephrem Rahamani, Catholic Syrian Patriarch of Antioch, inviting him and his party to discuss proposals for reunion with the Catholic Church and proposing the same assurances as above. The reply given was to the effect that the people were to be consulted in the matter. A second letter came, and the reply was that they thought it better to correspond directly with Rome. So Mar Ivanios, then Bishop of Bethany (who had drafted the above-mentioned replies) began correspondence with the Holy See in 1926. He undertook this correspondence in the name also of two other bishops of the Bishop's Party, including the Catholicos, Mar Basil II. The Catholicos was very enthusiastic, but he died before realizing his desires. Mar Dionysius VI was aware that those developments were taking place at the time. While negotiations were going on, the Catholicos, Mar Basil II, died; and his successor became Mar Basil III.

Mar Ivanios became Archbishop of Bethany, and Mar Theophilos, Bishop of Tiruvalla, was made suffragan to him. After mature consideration and sufficient inquiries, the Holy See asked Mar Ivanios to meet every prelate of the Bishop's Party individually and to ask him what he was prepared to do in the matter of reunion. All except Mar Theophilos showed reluctance towards becoming Catholics, and this information was sent to Rome. Mgr. Edward Mooney, the then Apostolics Delegate in the East Indies (now His Eminence, Edward Cardinal Mooney) was empowered by the Sacred Oriental Congregation to admit Mar Ivanios and Mar Theopilos into the Catholic Church, either personally or through a deputy. The epoch-making document issued by the Sacred Oriental Congregation in 1930 begins:

"In a plenary session of July 4, of this year, the Eminent Cardinals making up this tribunal undertook an examination of the wishes expressed by the Jacobite bishops of Malabar belonging to the Bishop's Party, namely those of the Most Reverend Mar Ivanios, Metropolitan of Bethany, and of Mar Theophilos, his suffragan, regarding their

union with the Catholic Church. Taking into account that of the five bishops forming the Bishop's Party, Mar Ivanios, who drew up the Memorandum of November 1926, has remained faithful to the desire which he had expressed at that time in the name also of two other bishops; and considering that both Mar Ivanios and his suffragan, Mar Theophilos (who has joined the former in subscribing to the same proposals and wishes), from the information imparted to us, manifested themselves as worthy persons, sincere, of exceptional character, and highly esteemed..." ([12])

The Sacred Congregation then resolved to receive the two prelates into the Catholic Church "with the assurance that the 'pure' Syro-Antiochian Rite shall be preserved and that it will not thus be confused with the Syro-Malabarians, whose rite is of Syro-Chaldaic origin; and with the assurance, furthermore, that, the validity of the Baptism, the sacred ordination, and the consecration of the above-mentioned bishops having been certified, they will be maintained in their respective office and jurisdiction in such wise that Mar Ivanios will remain Bishop of Bethany with the title of Metropolitan Archbishop *ad personam*, and Mar Theophilos as Bishop of Tiruvalla... *in praesentibus rerum adjunctis*, they will depend immediately on the Holy See, without any dependence on the Syrian Patriarch of Antioch..." ([13])

1930 - ....

Thus on September 20, 1930, Mgr. Benziger, O.C.D., Latin Bishop of Quilon, deputed by the Apostolic Delegate, then Archbishop Mooney, received Mar Ivanios and Mar Theophilos into the Catholic Church in the presence of Mar James Kalacherry, Syro-Malabar Bishop of Changanacherry and of Mgr. Lawrence Pereira, Latin bishop-elect of Kottar. Two Rabbans, the whole of the sisterhood of the Imitation of Christ, and the majority of the Brothers of the Order of the Imitation of Christ followed the two prelates into the Catholic Church.

([12]) "Nell'adunanza plenaria del 4 luglio corr. gli Emi. Cardinali componenti questo S. Dicastero hanno preso in esame la questione dei desiderata esposti dai Vescovi Giacobiti Malabaresi del Metran Party (i.e. Bishop's Party) e più precisamente dei Rev.mi Mar Ivanios, Metropolitano di Betania, e Mar Theophilos suo Suffraganeo circa la loro unione alla Chiesa Cattolica. Considerando che dei cinque vescovi formanti il Metran Party, Mar Ivanios che compilò il Memorandum dal Novembre 1926 rimase fedele al desiderio che, anche a nome di altri due vescovi, aveva esposto, e considerando che sia Mar Ivanios come il suo Suffraganeo Mar Theophilos (il quale si è a lui aggiunto sottoscrivendo i medesimi proposti e desiderata) dalle informazioni assunti resultano persone digne, sincere, superiori ad ogni eccezione e bene stimati..."

([13]) "...assicurando che verrà conservato il rito siro-puro antiocheno e che non si confonderanno quindi coi siro-malabaresi, il cui rito è di origine siro-caldaica; assicurando inoltre che, cerziorata la validità del battesimo e della sacra ordinazione e consacrazione dei suddetti due vescovi, essi verranno mantenuti nel respettivo ufficio e giurisdizione, e cioè, che Mar Ivanios resterà vescovo di Betania col titolo *ad personam* di Arcivescovo, Metropolita; e Mar Theophilos, Vescovo di Tiruvalla... *in praesentibus rerum adjunctis* dipenderanno immediatamente dalla Santa Sede, senza alcuna dipendenza dal Patriarca Siro di Antiochia."

Priests and laymen also followed. About the married clargy, the Sacred Congregation says:

"In the matter of celibacy, no candidate shall be admitted to Sacred Orders in the future who does not promise to remain celibate. For the present, however, married priests who are converts will be welcomed and permitted (to function), and deacons who are married may be advanced to the priesthood." ([14])

On February 13, 1932, Mar Ivanios was made titular Archbishop of Phasia and Mar Theophilos titular Bishop of Arad. Then on June 11, 1932, the ecclesiastical Province of Trivandrum was erected with Mar Ivanios as Metropolitan Archbishop of Trivandrum and Mar Theophilos as suffragan Bishop of Tiruvalla. His Holiness, Pope Pius XI, himself conferred the sacred pallium on Mar Ivanios while the latter was in Rome in 1932. The reunited are called by the name *Syro-Malankarenses Ritus Antiocheni.*

In 1937 Mar Severios from the Bishop's Party and in 1939 Mar Dioscoros from the Patriarch's Party became Catholics. Owing to the continued illness of Mar Theophilos, Mar Severios was made Administrator Apostolic of Tiruvalla in 1938, and then Bishop of Tiruvalla in 1950. Mar Dioscoros, who was leading a retired life, passed away in 1943.

Conversions now take place from among the Jacobites of both the Parties, from among the Anjoor community, from among the Marthomites, from among the Anglicans and other Protestant bodies, and in great numbers from among pagans. Some of those who reunite prefer to accept the Syro-Chaldaic Rite of the Syro-Malabarians, and so they are received into that rite and jurisdiction. There are also those who retaining the Syro-Malankara Antiochian Rite remain under the jurisdiction of the Syro-Malabar Bishop of Kottayam. To satisfy such as those of this category, the Sacred Oriental Congregation has granted to the Syro-Malabar Bishop of Kottayam the privilege of using the Malankara Antiochian Rite in their centres.

We are not entering here into the developments that have taken place among the Jacobites and other non-Catholic Syrian bodies of Malabar after the year 1930.

May Christ Our Lord through the prayers of His Blessed Mother and of His Apostle, St. Thomas, grant to our separated brethren the light and strength to submit themselves to the supreme authority of the Pope of Rome, the successor of St. Peter on whom He built His one, holy, Catholic, and Apostolic Church.

Fr. Placid, T.O.C.D.
Sacred Heart Monastery
Changanacherry
South India

([14]) "Quanto al celibato, non si ammette in futuro alcun candidato ai S. Ordini se non dia promessa di restare celibe. Per presente però i sacerdoti che si convertano uxorati vengono accettati e tollerati, ed i diaconi uxorati possono ricevere il sacerdozio."

COMMENTS AND DOCUMENTS

EXCERPTS FROM THE HOLY FATHER'S ADDRESS ON EUROPEAN UNITY

In March professors and students from the College of Europe at Bruges were present in Rome for an audience with the Holy Father. The College, founded after the last war and representing many nationalities, has for its purpose the promotion and strengthening of European unity. On the occasion of their visit to the center of Christendom, Pope Pius delivered a special allocution to the members of the college stressing the importance of spiritual unity as the foundation for a united European family of nations. Pertinent citations from this address of the Holy Father are presented below:

"If solid guarantees are sought for collaboration among countries as they are for all human collaboration in the public or private domain, in restricted circles as well as on the international level, only values of a spiritual order will be found to be efficacious; only they will allow triumph over the vicissitudes which chance circumstances or more often the wickedness of men are not slow to arouse. Among nations as among individuals, nothing endures without real friendship.

"A sentiment of such quality obviously is not created in a few years nor by artificial means. But thanks be to God the sentiment already exists, although a bit languid here or there, too unconscious of itself, too little aware, in fact, of its own resources and incomparable strength. We only need as proof of it the splendid testimony of generosity which so recently started the flow of aid to the flood victims. We must hail with joy this sign of real disinterest, of true mutual understanding, of an efficacious will for collaboration in defense not of commercial profits but of authentic human values. It remains for you as specialists on the European question to investigate the causes and psychological energy behind these attitudes. We do not overlook the fact that, if the Roman Empire set up the first juridical and cultural foundations of Europe by spreading Greco-Latin civilization, Christianity has shaped the profound soul of its peoples; it has developed in them, in spite of their most marked differences, the distinctive traits of the free individual, absolute subject of right, and responsible before God not only for his individual destiny, but also for the lot of the society in which he lives.

"In this conviction are rooted respect for others and the sense of the inalienable dignity and reciprocal aid which one owes to oneself to safeguard and promote those goods for which all the riches of earth would not be able to pay. These sentiments, which at present are still too confused, must be given life; they must be discussed among the masses; they must be allowed to pass over into deeds analogous to those which we admire at this moment.

"The will to live together, which will cement the Europe of tomorrow, will guard against any failings in the face of the external dangers which menace her. But instead of her being pushed toward the goal, a bit against her will, would it not be more worthwhile if each were drawn to unity by some positive element?

"Elements of this type are already to be found in the economic and political domain. United Europe proposes to guarantee the existence of each of its members and that of all who constitute it, to favor economic prosperity in such a way as to make its political power in some measure respected, as it should be in the conclave of world powers.

"What we have already underlined on other occasions we believe we can repeat to you, because it is a conviction which experience has taught us not only from year to year, but with each passing month: beyond the economic and political goal, United Europe should take up the mission of affirming and defending the spiritual values which formerly constituted the foundation and support of her existence, which she once had the vocation of transmitting to other parts of the world and to other peoples, and which she must find again today by strenuous effort if she is to save herself: we mean the authentic Christian faith as basis of the civilization and culture which is hers and also that of all others. We state this very clearly because we fear that Europe without this does not possess the internal strength to preserve before more powerful enemies not only the integrity of her ideals but also her heathly and material independence.

"It is not without a motive that the College of Europe has chosen for its seat a city with a rich past and, we are happy to emphasize, a rich Christian past. May the peace of its tranquil waters be the symbol of that which you work to attain as you spread among men of today the consciousness of their affinity, as you help them to make those necessary renunciations in favor of that calling which promises them yet more inestimable rewards."

LETTER OF AN ORTHODOX METROPOLITAN TO THE PATRIARCH OF CONSTANTINOPLE

Last year Unitas (*Vol. IV, no.* 2) *printed relevant conclusions from a letter written to the Patriarch of Moscow by a dissident Romanian prelate in exile, the Metropolitan Vissarion Puiu of Bukovinia. In that document the Metropolitan, among other things, appealed strongly for a rapprochement between Orthodoxy and the Catholic Church.*

Several months later in March 1952 *Metropolitan Vissarion addressed another letter to the Patriarch, Athenagoras of Constantinople, the text of which was released a short time ago to the French newspaper,* La Croix. *In this letter the exiled Romanian prelate again pursues the argument of his previous one to the Patriarch of Moscow and makes more specific suggestions as to how a betterment of relations may be achieved.*

This document is interesting in view of the close contact this Orthodox prelate has had with the Catholic Church in Austria, Switzerland, Italy, and France. His first-hand observations of what the Church of Rome has been doing to further Christian unity makes his testimony all the more telling. While not being able to subscribe to everything set forth in this communication, we do feel that there are points in it that are commendable. We are quoting below some of more salient passages of this letter to the Patriarch of Constantinople.

"... In all its great undertakings the Church should form but a unit; but alas, for more than a thousand years she has found herself divided in twain, and then into three parts; and the third division, that of Protestantism, has further subdivided itself into a multitude of different branches. Actually, any vigorous and sustained action can be exercised only by the Church of Rome, for Orthodoxy itself is made up of separated sectors which are national churches without any organic bond linking them together into a definite bloc. Each of the national Orthodox Churches is separated from the others, its sisters, without any liaison in sight for an active collaboration by means of frequent congresses, of extensive projects undertaken together, in the interest of Orthodoxy in general and of each Church in particular.

"The exchanges of 'irenical' letters between the various national Churches—which, incidentally, is rare enough—constitute but marks of courtesy which express themselves in terms such as: 'We are one in Christ, having Him for our invisible Head.' Such terms do not justify the lack of continual understanding and of a visible continuity in a common action of the Churches for the strengthening and the development of Christianity on earth."

"On the one hand the Christian world keeps asking itself: 'How long will it be until scholarly theologians and leaders of the hierarchy are willing to work for the realization of an indissoluble union between all the Christian Churches, or at least for a *rapprochement* between their two principal branches, that of the East and that of the West?'"

"The existence of this twofold separation of the same Christianity observed superficially by the different peoples gives them the impression of two very different religions and provokes an unfavorable opinion among the educated classes, especially with regard to Orthodoxy."

"In respect to the question of the unification of Churches, Orthodozy is accused of manifesting its presence only by refusing to collaborate, by its unwillingness to reach an understanding. The Western Church, on the other hand, ... has stressed the particularly delicate question of supreme authority, that is to say, the absolute primacy of the Pope. Now it is on this crucial point, itself, that the separation of these two great Churches took its origin."

"While each year sees the Church of Rome publishing books and

utilizing its extensive printing presses to reveal clearly its desire for reunion with its sister Orthodox Church, and for years now, between the 18th and the 25th of January, has sponsored prayers for this end in all its churches throughout the world, the Orthodox Church does practically nothing. Yet it is very evident that the union desired by Rome would be more quickly realized if there existed at least the beginning of an understanding and of fraternal collaboration on the part of the Orthodox Church.

"But for the attainment of this end, prayer alone would not suffice since it is something contingent, the realization of which depends above all on Providence; there is a necessity also for concrete action on the part of both interested parties . . . (affected by) the great separation of 1054."

Some Suggestions for a Rapprochement

"In order to assist our Orthodox Church in acquiring these characteristics and these modes of action, we propose:

"1. The exchange of students and professors between theological institutes, even where the latter would not be of equal rating.

"2. Reciprocal literary collaboration between the theological reviews of both Churches.

"3. The exchange of fraternal visits between prelates of the East and West with a view towards a better understanding of each other.

"4. Meetings and preparatory conferences for the organization of pro-synods from which there would arise a new series of ecumenical synods.

"5. A fraternal collaboration in the common action of a Christian apostolate in order to assure peoples of a more genuine justice, of better laws permitting them an harmonious moral and material development and defending them effectively against the sinister threat of the divisive forces of today and of the future. This collaboration which would have been attempted only with difficulty in former times could be realized in our day by the existence of many appropriate means."

Further Reflections

'The causes which in the past provoked the great division of the Church into two branches must be left to history; those which actually exist, whether inherited from the past or whether of recent origin, should be eliminated as rapidly as possible. The chief preoccupation of the leaders of the Christian Church should be the urgent cooperation for the unification of Christendom—a unification which is called for by the tragic circumstances through which mankind is passing and, above all, by the will of Our Lord who desires that His Holy Church be but *one*. (St. John XVII: 21-22)."

"The beginning should be made by bringing about a reconciliation between the two largest families of Christendom: the Orthodox

and the Roman Catholic. There does exist, actually, a considerable difference between the conditions of these two branches of the Christian Church: Orthodoxy would be receiving an assistance of extreme importance from Catholicism which presents to the world such outstanding qualities of organization, notably on the cultural level, its clergy having had a preparation which allows for a fruitful propagation of the Christian faith throughout the world; and in that which concerns the organization of its whole Church, which possesses a genuine central government, excellent ecclesiastical administrators, monasteries, missionary enterprises, welfare institutions which are admired by all the different peoples of the world. Along political lines, Catholic Rome has an unequaled prestige in international diplomatic relations and a vitality as potent as it is expansive, which gives it the possibility of defending itself against its adversaries, of combatting the nefarious activity of subversive groups, and of triumphing over the enemies of the religion of the Church."

"Yesterday the West received its light from the East. At the present time, with circumstances being so unfavorable to Orthodoxy, it is to be wished for that she seek assistance from the West for her particular needs (as a father would depend on his son). This the West would do most willingly, bringing to her the gift of its abundance and in this way putting an end to that blameworthy and pernicious separation which has endured for a thousand years between the two great Christian Churches."

Appeal to the Patriarch

"Your Beatitude! Sound the trumpet call to the leaders of the numerous patriarchates of Orthodoxy, as well as to its enlightened theologians, in order that they may all hasten to work together for a reawakening, for the complete reorganization of our Church which will not then delay in bringing forth luxuriant fruit, the most precious of which will be the unification of Christendom which constitutes our most important duty before God, and for the spiritual well-being which we owe to mankind."

* * * *

The Archbishop of York and Relations with the Orthodox

In his message to the Convocation of York on May 7, Dr. Garbett, the Anglican Archbishop of York, spoke of his visit to the Patriarch of Constantinople to the assembled bishops of the Church of England. Referring to that meeting, the Archbishop said:

"I have visited the Oecumenical Patriarch in Istanbul. I have always been most anxious to encourage friendly relations between the Anglican and the Orthodox Churches, and with this in view, I have been able to visit at different times the Patriarchs of Jerusalem, Alexandria, and Moscow, as well as other Orthodox bishops. It was thus

with special satisfaction that I was able to visit the Patriarch, who holds the highest position in the Orthodox Churches.

"The Patriarch gave me the warmest of welcomes. He received me formally with his synod the day after my arrival, and the next day I had a long confidential talk with him.

"He assured me of his good will to our Church, and his eagerness to cooperate with us; and he asked me to give to the Church of England his good wishes and the promise of his prayers.

"His Holiness is evidently deeply concerned over the divisions of Christendom.

"The Church of England has much in common with the Eastern Churches. With them we have been greatly influenced by the Greek Fathers; with them we avoid over-rigidity of definition; and with them we repudiate the claims of the Pope of Rome.

"It would be wrong to imagine that there is any likelihood of reunion, or even full communion, with the Orthodox Churches in the near future; but our ties of friendship with them are real. In special cases we are allowed to minister to their people, and they are ready to do the same for us. They treat us with every courtesy. Our bishops receive an honoured place if they attend the Greek Liturgy; and we show the same respect to the Orthodox prelates who may visit us."

[We can only rejoice to see Christians manifesting reciprocal sympathies. It gratifies us particularly that Dr. Garbett has emphasized the influence which the Greek Fathers have had on his own confession; the greater that influence, the nearer will it be drawing nearer to us Roman Catholics. As for the "over-rigidity of definition" to which the Archbishop refers, and which he declares to be foreign both to Anglicans and to the Orthodox, it should be borne in mind that it is something which is not even claimed by the Church of Rome which understands well enough how to avoid what is excessive. What may be interpreted as "over-rigidity" is simply a vigilant care for soundness of doctrine which the Roman Church considers her primary duty and which even the Orthodox Churches have continually wished to preserve.

The fact remains that the Eastern patriarchates separated themselves from Rome in the XI century and the Anglicans in the XVI. There is no other way, then, of bringing Christians into union with each other than by putting an end to this separation.

The Editor]

* * * *

Important Document by Metropolitan Szepticky Republished

The winter number for 1952 of the *Eastern Churches Quarterly* is dedicated by its editors to the memory of that outstanding advocate

of Christian unity between East and West, the late Metropolitan Andrew Szepticky of Lvov. Besides two articles contributed dealing with his life and work, the leading article is one which had been written by the Metropolitan, himself, for the *Eastern Churches Number of Pax* in 1933 and is entitled, "Eastern and Western Mentality." In it the Metropolitan gives us a penetrating insight into the differences in approach between East and West. It would be difficult to imagine a more concise and forthright analysis of this very important factor which lies at the very center of relations between Eastern and Western Christendom.

"It is certain," says the late Metropolitan, "that the Faith of the dissident Orthodox is, in its very essence, none other than the Catholic Faith as apprehended previous to the schism of the East. Hence, the difference at the present day is not great or essential. The Faith of the first seven Councils is essentially that which has developed into the Catholic Faith of today. This evolution touches the essence, it is true, but only so as to bring to it accidental modifications. The primitive Faith contains and implies all the dogmas that have since been deduced from it by ecclesiastical definitions. Only the evolution that it has undergone in the West distinguishes the Faith as we know it from the primitive Faith of the undivided Church. If, however, the Orthodox Faith has remained, in principle, such as it was in the tenth century, *ideas* have undergone in the East an evolution that is very considerable. The conservative spirit of the East, which is so marked a characteristic among the common folk, is much less noticeable among the educated classes, and especially among the theologians. Even if we were still tenth-century Catholics and the evolution of ideas in the East much less advanced, it would nevertheless be extremely difficult to conceal the wide divergency existing between East and West. Often, indeed, it is the minuteness and subtlety of the differences that make mutual understanding so difficult."

While Metropolitan Szepticky frankly acknowledges the hindrances that lie in the path of reconciling these two great groups, yet he faces this problem with genuine optimism. Although he does not venture to predict the length of time it may require to reunite East and West, still he feels that a good beginning has been made.

"It was almost seven hundred years," he writes, "from the laying by Constantine of the first stones of Caesaro-papism in the foundations of Byzantium till . . . the final disastrous eruption of the religious schism between the East and the West. Will the coming together also take seven hundred years? Are we at the beginning or nearing the end of the period of return? Who can say? But it seems beyond doubt that the reconciliation has begun."

The Lund Conference and Catholic Reflections

The April number of *The Ecumenical Review* carries an interesting commentary entitled, "Roman Catholic Voices on the Lund

Conference," written by Wilhelm Menn. The scope of this article, as its title indicates, is to present a cross section of reports and comments on the Lund Conference as contained in leading Catholic periodicals, with special emphasis being given to those whose interests are specifically ecumenical. Among the reviews cited which gave "very full reports" on the Conference are: *Vers l'Unité Chrétienne, L'Union, La Vie Spirituelle, Orientierung, Katholiek Archief*, and *Documentation Catholique* (1). The author of this commentary brings out the fact that the Catholic press paid "considerable attention" to the Lund Conference and with but one or two notable exceptions, its journals reported the proceedings of last summer capably and sympathetically with a "high level of objectivity."

Among the observations Mr. Menn makes is that the friendly words of Archbishop Brilioth of Sweden referring to the Catholic observers present at the Conference were very well received by Roman Catholic periodicals which noted at the same time that "no anti-Roman accent was perceptible in the discussions."

The writer also remarks that Catholic reports on Lund were practically unanimous in stating that the ecumenical approach of the American Free Churches had succeeded in supplanting the more dogmatical view of Christian unification. In this connection Catholic commentators expressed their concern that the urge to get things done was paving the way to doctrinal compromise.

Mr. Menn goes on to cite other viewpoints expressed in the Catholic press on such matters as the concept of the Church, ways of worship, non-theological factors, and then concludes with the following apt quotation from *Istina*:

"There will be no unity until the differences of opinion are overcome and until the churches have drawn from their agreements the conclusions which are to be binding for the ordering of their life together. Is it a matter for the Commission on Faith and Order to undertake this new stage? If the answer is 'no,' then what is there left for the Commission to do except to dissolve itself since it has completed the task that was entrusted to it? If the answer is 'yes,' what then will be the immediate aims and methods of the Commission from now on?

"No conclusions can really be drawn from the Lund Conference. It is a milestone on the difficult road which the Ecumenical Movement, and especially the Commission on Faith and Order, must take towards Christian unity. It is difficult to prophesy what the next stage will be . . . And no one has any illusions about it. The desire (for unity) will not be transformed overnight into positive results. But the fact that this desire is felt by a growing number of influential persons in the different denominations is sufficient to bring the Ecume-

(1) For the benefit of our new readers we should like to point out that for the past year and a half *Unitas* has regularly featured articles on Lund.

nical Movement from now on to a decisive stage. If this is true, then the Lund Conference will prove to be a turning-point in the history of the World Council of Churches."

As our editor, Fr. Boyer, remarks elsewhere in this issue, the truth is that the Ecumenical Movement has many well-wishers among Catholics, and thus it is a source of gratification to see that this fact is acknowledged by an official organ of the World Council of Churches.

NEWS

ECUMENISM AND REUNION

The Convocation of Canterbury and Church Relations

The members of the Lower and Upper Houses met together for the Convocation of Canterbury during the first week of May. Among the important points that came up for discussion was the further consideration of the relations between the Anglican Church and the non-Conformist Churches in England on the one hand and relations between the Church of England and the Scandinavian Churches on the other.

Referring to a resolution passed by the Upper House concerning the Report, *Church Relations in England,* the Archbishop of Canterbury stated: "The resolution suggests that if there are to be further conversations at all, they should no longer be with a general body representative of all Free Churches, but with such individual Free Churches as are ready to enter into conversations one by one. In this resolution, a judgment is made of considerable importance. It is that we have now arrived beyond the stage of general conversations: along that line there has been made great advance of understanding in the past twenty years. But its possibilities are now exhausted. The next step, if there is a next step, should be official discussion between Church and Church, wherein each can bear direct responsibility for its own share in the discussion."

Speaking on this same Report to the Lower House, the Dean of Chichester warned the members to weigh carefully any statement of policy made regarding negotiations with other Protestant groups. Otherwise, he said, there would be real danger of taking steps which would tend to increase confusion rather than promote unity. He pointed out that during the last twenty-five or thirty years it was mainly the Church of England which had taken the initiative in attempts for reunion, and from one point of view this redounded to its credit. But at the same time, this fact gave rise to the tendency of justifying the Anglican position to those to whom the initiative was being made with the resultant danger of compromising vital points of doctrine. Having participated himself in such discussions, the Dean declared that there had been present on the Anglican side the impelling tendency to try "to persuade yourself that you were agreed, when, in fact, you really were not." Such procedure, the speaker felt, would inevitably lead to a whittling away of basic Catholic principles.

The Dean said further that many clergymen in the Church of England were disturbed by the attitude which had been adopted by some of the officials of their Church, especially with regard to intercommunion. They have felt that the position in favor of it expressed

by a "higher authority" should not have been taken without the explicit approval of the Convocation. These clergymen are of the opinion that the desire for getting something done was superseding sound principle, and this has seemed to them a precarious course to be taking. The Dean, himself, stated that there were members of Nonconformist bodies who desired communion with the Church of England, but on their own terms; and these were not terms which would satisfy the Church of England.

Church Times

Anglican Relations with the Scandinavian Churches

During the Canterbury Convocation, a new report having to do with church relations with other religious bodies was introduced into the Upper House of Bishops. The previous reports in this series which had already been under consideration were: *The World Council of Churches, Relations with the Church of Scotland,* and *Church Relations in England.* The lastest memorandum under this heading deals with the relations of the Church of England with the Churches of Norway, Denmark, and Iceland. The question was brought before the assembly by the Bishop of Chichester, Dr. Bell.

This latest report was an outgrowth of the Conference which had taken place in Oslo in 1951 between Anglican representatives and those of the Scandinavian countries. Alluding to this conference, Dr. Bell remarked that it had been difficult to make arrangements for it since officials of those countries were afraid lest their Reformation doctrines on the Church and the ministry should be compromised. A major issue during the Oslo Conference had been the nature of the episcopacy, a question that admitted of no easy solution since episcopal succession in Scandinavia had been knowingly discontinuous in the past.

The matter of intercommunion was likewise a difficult problem to unravel because of the different stands taken by the Churches. In confronting this difference of opinion, the House of Bishops decided to pass the following resolution: "That baptized and communicant members of the Churches of Norway, Denmark, and Iceland, when in England and cut off from the ministration of their own Churches, are to be welcomed to receive Holy Communion in the Church of England."

Baptist Views on Church Relations

In 1950 a joint committee made up of representatives from the Church of England and the Free Churches issued a pamphlet entitled, *Church Relations in England.* Under the chairmanship of the Bishop of Derby this committee stated that all the Nonconformist bodies

"acknowledged the apstolic faith as contained in the Scriptures and expressed in the Apostles' and Nicene Creeds."

Recently a special committee of the Council of the Baptist Union of Great Britain and Ireland published a report having the identical title as the above-mentioned pamphlet and setting forth the Baptist views in reference to it.

The members of the Baptist committee say first of all that the proposals made by the Derby Committee are neither correct nor feasible. They make the assertion that the Baptists as a group reject any formal subscription to creeds. They say further that the nature of the episcopacy is not at all what the Anglicans say it is and that episcopal claims "cannot be substantiated from the New Testament; nor, as we think, are they borne out by Church history." Accordingly, for the Baptists ordination is not the office of a bishop but rather "a function of the whole Church acting through the fellowship of the local church."

The Baptist report went on to say that the administration of the Sacraments was not reserved exclusively to one ordained, but that anyone approved by the local church could administer them.

The only real hope for further discussion on these matters with the Church of England seems to rest on a statement made in Section 8 of the report where the members of the committee declare that they do not want their church order to be considered "rigid and unalterable." They state, rather, that their denomination can "be led to introduce other changes" as long as they are felt to be proper.

Church Times

Steps towards Free Church Unity in Sweden

The Eighth Swedish Free Church Assembly met recently in Stockholm and took steps to promote further unitive efforts. The Assembly consists of eight denominations with a total adult membership of approximately 200,000 adherents. Each of these denominations is autonomous, but closer co-operation is being sought by the creation of a new church union. During the sessions of the Assembly proposals for this were discussed, and a plan for its formation was proposed.

Among the lectures delivered to the 500 delegates in attendance was one by Professor Gunnar Westin of Upsala entitled, "The Ecumenical Situation." During the course of his lecture, Professor Westin traced the development of the Ecumenical Movement, especially with reference to Sweden. At the conclusion of his address he said: "We direct our attention to the future, being fully aware that the Ecumenical Movement marches on. We cannot dodge it. It demands study, and it demands action. It especially demands a spiritual outlook and a Christian attitude of humility . . . The ecumenical issue is a part of the Gospel of Our Lord Jesus Christ."

EPS

W.C.C. Message for Pentecost Sunday

In preparation for Whitsunday of this year, the Presidents of the World Council of Churches forwarded the following message to all its member Churches:

"As Presidents of the World Council of Churches we greet once again the Churches which participate in the World Council of Churches and request their congregations and members to join wholeheartedly in prayer for the Church Universal, trusting in Our Lord's promise that the Heavenly Father will give the Holy Spirit to those who ask Him.

"As we celebrate on Whitsunday the first coming of the Holy Spirit upon the assembled Church of Christ, let us remember especially the words of Saint Paul: 'There are varieties of gifts, but the same Spirit.' These words describe an essential and Godgiven characteristic of the Church and its unity. There is in the Church of Christ a wonderful variety. It is one of the joys of our world-wide fellowship to discover the manifold richness of God's work among men. We are meant to learn from each other and to receive inspiration from the zeal of Churches which fulfil their evangelistic mission, from the courage of Churches which render their witness in spite of persecution. And as our fellowship becomes more truly world-wide, we should all be enriched by the diverse spiritual gifts which God has given to the members of His family in order that they may share them with all.

"But variety is not the last word. Beyond and above variety there must be unity. Though all the varied gifts of the Spirit displayed in the Church Universal have their origin and power in the activity of One and the same Holy Spirit of God, yet they do not achieve their full effectiveness for Christ unless and until they operate within a fellowship, in which every division is overcome by the unity of Christ. We walk in fellowship and we must pray for the fellowship which we do not yet possess. We must submit ourselves to the Holy Spirit so that our Churches and ourselves may be renewed, so that we may be enabled not only to stay together but to go forward together and so that we may give a common witness to the world of the one Christ our Saviour and His peace and justice which it so sorely needs.

"Let us then pray on this Whitsunday for the coming of the Spirit upon all Churches everywhere. Let us pray that we may all learn increasingly to live in the fellowship of the Holy Spirit."

The message was signed by the Presidents of the World Council of Churches: Athenagoras of Thyateira, Eivind Berggrav, Marc Boegner, Geoffrey Cantuar, Sarah Chakko, John R. Mott, and G. Bromley Oxnam. EPS

Ordinance of Pope Leo XIII Recalled

It is to be wished that the above appeal for earnest prayer issued by the W.C.C. was heeded by its member Churches, particularly be-

cause of the appropriate time at which it was made. During the last century Pope Leo XIII himself recognized the value of prayer for unity during the nine days preceding Pentecost. Hence in his encyclical letter, *Divinum illud munus* of May, 1897, we find him writing thus: "Two years ago in our letter, *Provida Matris*, we recommended special prayers during the solemnity of Pentecost, in order to hasten the blessing of Christian unity. Now we would like to do more. We therefore decree and ordain that in the whole Catholic world this year, and every year henceforth in perpetuity, there be observed a novena of prayer preceding Whitsunday in all the parish churches and also . . . in other churches and chapels."

In obedience to this wish of Pope Leo, the *Unitas Association* in Rome observed the novena for Pentecost in a special way at the Church of St. Bridget. Besides appropriate hymns and prayers, a discourse was delivered each evening on the theme of unity and the place of prayer in achieving it. The services ended with solemn Benediction of the Blessed Sacrament. On the last day of the novena, His Eminence, Eugene Cardinal Tisserant was present to preside at the closing exercises. In attendance at the time were a number of Lutheran clergymen who were visiting Rome. In the reception which followed the services, they were likewise among those who were greeted by the Cardinal.

Informative Article on Monastery of Unity

The *Catholic Herald* of London recently featured an outstanding article by Charles Osborne on the Monastery of Chevetogne in Belgium, the home of a community of Benedictine monks whose life and work is completely dedicated to the reunion of Christendom.

In this contribution the author traces for us the background of the foundation of this monastery and gives us an interesting account of its life and work of the present day, with special reference to the daily celebration of the liturgy in both the Byzantine-Slav and the Latin Rites.

Among the more important features of the Monastery of Chevetogne, the author singles out for particular mention the reading room and library. In the former can be found an extensive array of Catholic and Protestant periodicals from all over the world, while in the library with its thousands of volumes can be found practically every recent publication dealing with Christian unity and related subjects.

At Chevetogne, the article reads, "the East joins with the West, Catholic with non-Catholic, and in joining together, draw closer together in their understanding of each other and of what Our Lord meant when He prayed that they 'all may be one,' not indeed in the 'ecumenical' sense, but in the realisation of the divine prophecy that while there were 'many sheep who were not of the fold, and that these must be brought in' there would be but 'one fold and one shepherd.'"

Prospects for Presbyterian Merger

At a congress held in Cincinnati in April, delegates from the three largest Presbyterian denominations in the United States approved an important plan which it is hoped will unite the various bodies of that confession into a single church. According to the latest estimate available, there are some 3,600,000 Presbyterians in the United States who belong to one or the other of eleven different branches. The present plan, which calls for the unification of these various segments, has been worked out in some detail and will be submitted for ratification to the General Assemblies of the three major Presbyterian bodies which will meet later on this year and then to the local presbyteries which will vote on it next year. If the plan is adopted, the new unit will be called the Presbyterian Church of the United States.

AROUND THE WORLD

ENGLAND

Evening Masses for the Coronation

The Catholics of England and Wales demonstrated their loyalty to Queen Elizabeth II by attending evening Masses celebrated on the eve of her coronation throughout the country. This manifestation of affection for the Queen was in response to a decree of the English hierarchy which assigned the Mass to be said in every parish church of the nation and which urged as many as possible to attend and receive Holy Communion for the Queen's intention.

The special Mass in connection with the coronation concluded three days of prayer by the clergy and laity that God might bless the Queen and her realms. The occasion marked the first time that the English bishops had taken general advantage of the recent Apostolic Constitution with its new regulations for the Eucharistic fast and evening Masses. This decree on the part of the Bishops complied with the Queen's own request for the prayers of the English people at her crowning.

It is interesting to note that the date of Queen Elizabeth's coronation, June 2, coincided with the feast day of St. Augustine, Archbishop of Canterbury, who brought the Catholic faith to England some 1,300 years ago.

Catholic Herald

New Bible Commentary in English

A new Bible commentary containing 1,300 pages has just been published in England after nine years of careful preparation. It is the work of forty-three leading biblical scholars and is the first one-volume commentary ever produced by English Catholics. The new commentary was compiled under the direction of an editorial committee consisting of: Dom Bernard Orchard, the Rev. Edmund F. Sutcliffe, S. J., the Rev. R. C. Fuller, and Dom Ralph Russell.

Bernard Cardinal Griffin, Archbishop of Westminster, contributed the forward to the work in which he states that never before has there been greater indication of "the wealth of scriptural scholars" that Britain possesses.

The project was conceived about ten years ago by the Catholic Biblical Association in England. It accordingly set up an editorial committee and enlisted the help of writers from colleges and seminaries in English-speaking countries and Rome. The new commentary has been issued by the non-Catholic firm of Thomas Nelson and Sons.

NC

Anglican Gift for Monte Cassino

The great Monastery of Monte Cassino, with 1490 years of history behind it, is gradually nearing the completion of its rebuilding. It was in February, 1944, that tons of Allied explosives reduced the Monastery to a heap of rubble, sparing only the crypt and the tombs of St. Benedict and his sister, St. Scholastica. With the generous financial assistance of the Italian Government and many smaller gifts from other countries, the monks have so far been able to complete the Abbey church, sacristy and campanile, the oratory, guest rooms, part of one wing, part of the library, and the monks' cells. By the end of the present year, it is hoped that the Monastery itself will have been completed.

In March the *Ecumenical Press Service* reported that Anglican friends in England had presented the Benedictines at Monte Cassino with valuable series of classical and historical books much needed by the library there. In fact it had been shortly after the bombing in 1944 that the Dean and Chapter of Westminster had conferred with the authorities at Oxford and Cambridge with which the Benedictines had been closely connected in the Middle Ages, inviting them to contribute towards the restoration of the library at Monte Cassino "in grateful memory of what the Order had done for them in the past." The response to this appeal was generous and prompt, but because of post-war conditions in England the transfer of this gift in money or in kind was out of the question for years. But now it has finally been possible to make this contribution, and the first consignment of valuable books is already on its way to the new Monastery.

Polish Exiles Frame Protest

At a public meeting convened a short time ago in London in Westminster Cathedral Hall, refugees from Poland issued a public protest against the treatment their co-religionists are receiving in their home land. At the end of this meeting, attended by the President of the Polish Republic in exile, a statement was released setting forth the grievances against the present regime in Poland. The document, which was printed by the London *Tablet*, states in part:

"That the Decree of February 10th, 1953, is an undisguised violation of the liberty and of the organization of the Catholic Church in Poland, rendering it dependent on a godless Communist administration, that attempts are being made to sever the links uniting the Church in Poland to the Holy Father and the Church Universal.

"That the hierarchy and clergy are subject to incessant molestation through police supervision, a libellous press campaign and arbitrary obstruction of their sacerdotal duties . . . (some being) sentenced to death for alleged crimes.

"That the religious orders are being hindered in the practice of their educational, tutelar, and charitable activities.

"That the entire State machinery is being used to exercise pressure upon the conscience of the citizens.

"That the young generation is systematically being deprived of religious instruction while a materialistic and anti-religious system of education is being introduced into the schools.

"That the Church has been suppressed in the Eastern Polish provinces illegally annexed by Soviet Russia."

THE UNITED STATES

Fifteenth Annual Conference on Eastern Rites

In was in January, 1935, that Pope Pius XI addressed an important letter to the heads of Catholic seminaries and colleges throughout the world urging them to celebrate an Oriental Day once a year in their institutions in order that Catholics of the Latin Rite might come to appreciate and admire the rich heritage of their brethren of the Eastern Rites. One of the responses to this letter of the Holy Father was the inauguration of the Fordham Conference by a committee of priests and laymen of the metropolitan area of New York who previously had been meeting annually in individual groups. The first Fordham Conference was held in 1938, and ever since then Fordham University has offered its facilities annually in the interests of this movement which has been gaining new adherents with each succeeding Oriental Day.

At the fifteenth annual conference at Fordham in March, Mr. Donald Attwater, noted English author and lecturer, was one of the guest speakers. Mr. Attwater is widely known for his many articles and his popular books concerning the Eastern Churches, both Catholic and dissident. His volumes, *The Christian Churches of the East*, are the popular reference manuals on this subject in English. He has also published *Eastern Catholic Worship* which is a collection of translations of all the Catholic liturgies in present day use. His *A Life of St. John Chrysostom* and *A Golden Book of Eastern Saints* have contributed much in English to the knowledge of the Churches and the people of Eastern Christendom. Mr. Attwater's talk was given over to a survey of the conditions of the Christian Churches in the East and their extension throughout the world at the present time.

The other speaker of the evening was the Most Reverend James H. Griffiths, S.T.D., member of the executive committee which arranges the Conference, who gave a commemorative address on the occasion of the fifteenth anniversary of the organization. Present also was the Most Reverend John J. Boardman, Auxiliary Bishop of Brooklyn, who presided.

Climaxing this Eastern Rite Conference was the celebration of the Chaldean Rite Liturgy at St. Patrick's Cathedral presided over by His Eminence Francis Cardinal Spellman. The Rev. Thomas Bidawid, Pastor of the Chaldeans of Chicago, was the celebrant of the

liturgy. It was the first time that this rite was ever celebrated in the Cathedral.

The Chaldeans are the Catholic remnant of the great Persian Church which gained many martyrs in the fourth century and gave the great St. Ephrem the Syrian to the Christian world. They are the remaining Catholic segment of that Church which went into schism in the fifth century and as a schismatic body (known as the Nestorian Church) established great missionary endeavors in China, India, Turkistan, and Afghanistan. Chaldean is the name given to the descendants of these Christians who have returned to the fullness of the Church of Christ and who are now found in various parts of the world with about 5,000 in the United States, concentrated mostly in the cities of Chicago and Detroit. The Catholic members of this same Church in India are called Syro-Malabarese and number about one million.

Britannica Statistics on the Principal Religions

The *Britannica Book of the Year for 1953*, published in Chicago, reveals that Catholics throughout the world number 425,508,220, making the Catholic population close to one-fifth of the world total, and more than one-half the entire number of Christians.

The book is the 900,000-word annual of the *Encyclopedia Britannica* which deals with the principal events of the preceding year. The data relating to the different religions is incorporated in a comparison table of membership in the world's churches gathered by the firm sponsoring the *Encyclopedia* and published in connection with a section on "Church Membership". In a commentary on the table of statistics, the yearbook observes that the numbers given "of the world's religions are only very rough approximations".

The book's statistical table by continents shows that numerically the greatest concentration of Catholics is to be found in Europe, but that South America leads in the percentage. The table notes that in Europe there are 215,064,926 Catholics among 441,084,739 Christians, and that in South America there are 91,346,667 Catholics among 93,611,765 Christians.

The yearbook's table on estimated memberships of the world's principal religions for 1952 is made up as follows:

Total Christians	750,292,153
Roman Catholic	425,508,220
Eastern Orthodox	128,280,414
Protestant	196,503,520
Jewish	11,532,500
Mohammedan	315,699,603
Zoroastrian	124,890
Shinto	25,000,000
Taoist	50,053,000
Confucian	300,290,500

Buddhist	150,300,000
Hindu	255,715,000
Primitive	121,150,000
Others or none	387,579,154
Grand total	2,367,737,000

NC

* * * *

FRANCE

Centenary Celebrations Honoring St. Bernard

The Province of Burgundy is preparing to celebrate solemnly the eighth centenary of the death of one of its most illustrious native sons, St. Bernard of Clairvaux, who died in the year 1153. The program envisaged will take in an elaborate display at Vezelay on the 20th of August, the feast day of St. Bernard. There will also be different celebrations in those places where the memory of the Saint still lives—at Clairvaux, Châtillon-sur-Seine, Bouquen, etc. The climax of these festivities will occur at Fontaine-les-Dijon on September 20 under the presidency of His Eminence, Eugene Cardinal Tisserant, Dean of the Sacred College, and with the participation of all the abbots of the general chapter of Citeaux. At the same time, and during the tourist season, there will be organized at Dijon an exposition of Cistercian art, plays, tours for visitors, etc.

In connection with this centenary year, a series of publications has been undertaken in honor of St. Bernard. This will comprise a complete bibliography of the Saint (a work which off and on has been going on for the past fifty years) a register and itinerary of St. Bernard, an edition of the various chartularies (especially of Citeaux and Clairvaux), and the publication of the correspondence of the Saint.

In this latter connection, it is of interest to note the appearance of a volume of the letters written by St. Bernard, published quite recently by the firm of Burns and Oates in London. The letters have been translated and edited by Bruno Scott James and altogether number 469. This collection includes some letters which up to now have never been translated and also a number of recently discovered ones.

In Rome during the first week of June, the Holy Father paid tribute to this luminary of the Church by issuing a special encyclical letter in commemoration of his death. It is entitled *Doctor Mellifluus* and contains many striking passages from the writings of St. Bernard, particularly those relating to the ascetical and mystical life.

* * * *

GERMANY

Religious Persecution Continues

Reports from East Germany regarding the religious situation have quite alarming of late. Despite the large number of protests, the

Communist government there has increased rather than lessened the tempo of its restrictive measures. This has been particularly felt among the Lutheran Evangelical Churches since numerically they are the most important in the Soviet Zone. But the Catholics have not been spared, either. The suppression in the Soviet sector of *Petrusblatt*, the bulletin of the Diocese of Berlin, is a proof of this. Just recently another Catholic priest was sentenced to prison, the second with a month; and two nuns have been arrested for allegedly breaking an educational measure.

At the close of a recent synod held in the British zone of Berlin, the Bishops of the Evangelical Churches of Germany published a resolution in which they declared: "The pressure exerted upon the members of the Evangelical Churches in matters of faith in the German Democratic Republic threatens to become intolerable."

Many students, the Lutheran bishops recall, have been forced out of educational institutions for having refused to withdraw from the *Junge Gemeinde*, a Lutheran youth organization in the Soviet area. At the same time many clergymen have been arrested without being given motives for their arrest or without having their families informed of their place of detention. Some of them, it is reported, have even been subjected to physical torture.

Indicative of this conflict in East Germany is the charge made in a speech by a government official, Dr. Hans Loch, who asserted that the Protestant leaders there intended to "involve the Church in a political struggle for world power by the West against the East." Other Communist spokesmen have even accused the Lutheran Bishop Dibelius of being an agent for the West.

* * * *

BULGARIA
New Move to Annihilate the Church

According to a recent number of the *Civiltà Cattolica*, there remain but ten priests in Bulgaria who are comparatively free to work among the faithful. This fact alone is an indication of the nature of the persecution which the Church is undergoing in that country. Before Bulgaria came under the control of its Communist government, there was one priest for every 475 Catholics, whereas today there is but one for every 5,700.

Besides the detention of most of the native clergy and two of its bishops, all priests from other countries have been expelled. It will be remembered that a poignant feature of this wave of persecution was the sentencing to death of Bishop Bossilkoff, the nation's ranking Catholic prelate.

Catholics in Bulgaria number only about 57,000 of whom an estimated 6,000 belong to the Byzantine-Slav Rite. This is less than one

per cent of the population of a little over 7,000,000. Yet in spite of its status as a minority group, the policy of the Red government is the apparent intention to obliterate it.

NC

* * * *

SCOTLAND

One in Six Are Catholic

One out of every six persons in Scotland belongs to the Catholic faith, according to the 1953 *Catholic Directory* for Scotland issued there a short time ago. In England and Wales the proportion is about one in every ten.

Catholics in Scotland reach the total of 753,434, the *Directory* stated—an increase of 4,971 over the figures of last year. The number of priests is 1,038, an increase of fifteen.

The Archdiocese of Glasgow with 324,420 Catholics is the third largest in Great Britain, Liverpool being first with 430,000 and Westminster second with 347,600 belonging to the Catholic Church.

NC

Honorary Degree for Rev. Oliver S. Tomkins

The University of Edinburgh will shortly confer the degree of Doctor of Divinity *honoris causa* upon the Rev. Oliver S. Tomkins, Warden of Lincoln Theological College. Mr. Tomkins was an Associate General Secretary of the World Council of Churchs from 1945-52, and as Secretary of the Faith and Order Commission, organised the Third World Conference on Faith and Order in Lund in August 1952.

EPS

* * * *

HOLLAND

Centenary of Restoration of Dutch Hierarchy

A solemn Mass celebrated by Cardinal van Roey in the stadium at Utrecht on May 17th climaxed the congress arranged by Dutch Catholics to commemorate the one hundredth anniversary of the restoration in the Netherlands of their hierarchy. It was in 1853 that Pope IX authorized the establishment of dioceses at Haarlem, Roermond, Bois-le-duc, and at Breda, and an archdiocese at Utrecht. This was the first arrangement of episcopal sees in the Netherlands since the time of the Reformation, the last Catholic Archbishop of Utrecht having died in 1580. In the years that followed the people of Holland were unable to have their own bishops because of the hostility of the House of Orange and the measures taken against them in the wake of the Calvinist Reformation. Thus it was that for more than two centuries Holland came under the category of mission territory under the supervision of Vicars Apostolic. With the advent of the

new Constitution of 1848 there resulted a greater measure of religious freedom, and leading Dutch Catholics petitioned the Holy See for the restoration of the hierarchy in Holland. Five years later in 1853 Pope Pius IX complied with their wishes by establishing the five new sees.

Catholics in Holland today number about 3,700,000 and form the largest single religious group in the country. The next largest denomination is the Reformed Church which constitutes approximately 30 per cent of the population.

* * * *

SWEDEN

The Return of the Franciscans

After an absence of four centuries or more, the Franciscans have once again taken up residence on Swedish soil. This has taken place with the advent of Franciscans from the Province of St. Anthony in Padua who have gone to Sweden primarily to render spiritual assistance to Italian workers who have migrated there.

Four hundred and twenty years ago in 1433 the Franciscans arrived in Sweden for the first time and founded the celebrated Friary of St. Catherine at Visby in Gotland. From there they branched out into other centers, and in the 13th century the Friars Minor had already set up eleven friaries. These, together with twenty Danish friaries, five in Norway, and three in Finland, formed the Franciscan Province of Dacia. In the aftermath of the Protestant Reformation all the religious orders were suppressed in Scandinavia, and up until a short time ago the Swedish law forbade the erection of friaries.

Because of the affection that Protestants have had for the person of St. Francis, there are good grounds for hoping that the news of the return of the Friars to Sweden will be looked upon with favor.

Oss. Rom.

DENMARK

The New Diocese of Copenhagen

On Pentecost Sunday, as the Catholics were celebrating their national Catholic Day, it was announced that the Vicariate Apostolic of Denmark had been raised to the rank of a diocese, the first in Scandinavia since the 16th century. Bishop John Theodore Suhr, who had been Vicar Apostolic since 1938, was named as the first bishop of the new see which will be known as the Diocese of Copenhagen.

The ecclesiastical history of Denmark reveals that Christianity was introduced into that nation in the 10th century by St. Ansgar, a Benedictine monk. Following its establishment, the Church there remained under the jurisdiction of the Bishops of Hamburg-Bremen in Germany until the year 1104 when Scandinavia was given its own hierarchy.

Denmark found itself in the path of the Reformation and became a Lutheran nation in 1526 when King Frederick I chose to follow Luther. The stringent laws that were subsequently passed caused the virtual disappearance of Catholic life among the Danish people. It was to be only in 1849, when the new constitution decreed genuine religious freedom, that a rebirth of Catholicism became possible.

In a broadcast to the Danish people assembled in Copenhagen for their Catholic Day, the Holy Father said: "Today we recall in particular the priests, the religious, — both men and women — and leaders from among the laity, who in the past century since the time your Constitution gave freedom to the Catholic Church have built anew the structure of the Catholic faith in your land."

Catholic Times

* * * *

GREECE

The Catholic Church in Orthodox Church History Texts

Under this heading the weekly organ of the Catholics in Greece, *Katholiki*, publishes an interesting article. An order from the Ministry of Education has directed all the teaching personnel of the nation to avoid scrupulously in the teaching of history any allusion that might seem to the students to be hostile in spirit towards Turkey, on the grounds that the present times demand from both peoples an attitude of mutual understanding in order that, overlooking the events of the past, they might dedicate themselves with common accord to defend their interests against Communism. According to the author, this decision was received very favorably in all the religious circles of the nation.

"Why is not this decision not extended to the field of Church History," he asks, "particularly in relation to its reporting on the Catholic Church? If we open any Church History manual in use in the secondary schools, we find numerous calumnies and great inexactness when reference is made to the Catholic Church. We never find one of these works in which there is any admiration or objectivity. There is never mention of the great reforming Saints—Dominic, Ignatius, Francis, Theresa, Francis Xavier, Catherine of Siena, Francis de Sales, Vincent de Paul ..."

Continuing, the author of the article cites many texts from the books referred to, showing that they contain numerous inaccuracies and errors, including many unfortunate calumnies against the Papacy and the Catholic Church.

Oriente

* * * *

CZECHOSLOVAKIA

Holy Father Asks Prayers for the Persecuted

The Pope just recently praised Czechoslovakia's imprisoned or persecuted priests and laymen for their loyalty when he sent a letter

to the Benedictine Abbot Primate, Dom Bernard Kaelin, for the 900th anniversary of the death of St. Procopius, an 11th century Saint who was born in Prague.

Pope Pius particularly praised Archbishop Josef Beran of Prague for his "noble example of faith and fortitude" and for having gone to the "ultimate extent of his possibilities to fulfill his pastoral duties."

The Holy Father called for prayers for "all those who find themselves in prison or in concentration camps, or were deported far away from their homes, and especially for the priests who for their heroic observance of their duties suffered and still suffer so many pains and sorrows."

Catholic Herald

* * * *

AUSTRALIA

National Eucharistic Congress

The city of Sydney was the setting of impressive ceremonies in connection with the Australian National Eucharistic Congress which opened on Low Sunday and continued throughout that week. Hosts for the occasion were Sydney's 500,000 Catholics with Cardinal Gilroy at their head as Papal Legate and with Cardinal Gracias and Cardinal Agagianian present as special guests. Together with thousands of the faithful they attended the various functions of the Congress and witnessed the splendid procession in honor of the Blessed Sacrament at the close of the festivities.

The week of celebration was also significant in that it commemorated the 25th anniversary of the International Eucharistic Congress held in Sydney in 1928 and also the 150th anniversary of the proclamation by Governor King by which permission was granted to Australian Catholics to celebrate Mass publicly for the first time in Sydney. This was in 1803, and ever since that event the Church has made continual progress so that today Catholics make up one fifth of the nation's people.

* * * *

NEW ZEALAND

Unity of the Catholic Church Impresses Bishop

Bishop John C. Heenan of Leeds has been on an extensive tour of a good part of the world since he left his native England in May. On his return from the Eucharistic Congress in Sydney he was also able to visit New Zealand. While there, Bishop Heenan addressed a large congregation in the Cathedral at Auckland and commented on one of the deepest impressions he has received from his far-reaching itinerary.

"In the last few weeks," the Bishop said, "I have been more than half way round the world. I have burned under the sun of India, wilted in the humid heat of the Malayan jungle; I have shivered in the icy winds of Korea, Hong Kong, Japan, and Indonesia. In all these

places I have observed different customs and costumes. I have heard tongues and accents which have fascinated my uncomprehending ears. And all my senses told me: 'You are a stranger here. These are alien tongues; these are not your people. You are very far from home.'

"Yet never, I assure you, did I for a single moment feel lonely. In all these places I met men and women of different colours, different races, different traditions, but all of them my brethren and my children, sprung from the same home, fellow members of the household of the Faith."

NC

INDIA

Three New Indian Bishops Consecrated

Madras was the scene towards the end of March of a solemn ceremony in which three native Indian priests were consecrated bishops. It was the first occasion of its kind in the history of India and was witnessed by over 50,000 persons who attended the event on the grounds of the South India Athletic Association.

The consecration of the new bishops took place at an evening Mass celebrated by Archbishop Louis Mathias of Madras-Mylapore, the consecrating ordinary. The three priests who were elevated to the episcopacy are: Auxiliary Bishop Francis A. Carvalho of Madras-Mylapore, Bishop R. Sundaram of Tanjore, and Bishop Paul Mariaselvam of Vellore.

The co-consecrators at the ceremony were Bishop Thomas Pothacamury of Bangalore and Bishop James Mendonca of Trichinopoly.

NC

Government Misgivings about Foreign Missionaries

According to an Associated Press dispatch, members of India's Parliament have been critical of efforts expended in that country by foreign missionaries. In aswer to questions by Parliament members, Home Minister Kailas Nath Katju revealed that since April 1950, 1768 foreign missionaries had been admitted to India from 32 countries outside the Commonwealth. He also stated that while such missionaries are welcome in India to engage in social, educational, and medical work, they have been officially told to refrain from any efforts to convert the natives.

At a session of the Upper Chamber of India's Parliament recently, the Home Minister made the following observations:

1. India is a secular state, and therefore every Indian is free to propagate his religion, but the Government does not want foreign missionaries to come to India to undertake evangelical work, and the sooner they stopped this, the better.

2. Sixty-five Catholic societies and fifty Protestant groups are at present working in India. During the past two years several other requests for admittance have come from foreign countries, but these are still under consideration.

3. The Government has no specific agent to supervise foreign missionary work, but efforts are being made to keep in touch with developments.

AFRICA

Institution of Catholic Hierarchy in Central and East Africa

By a decree of the Sacred Congregation for the Propagation of the Faith, His Holiness, Pope Pius, has just instituted the Catholic Hierarchy in Uganda, Kenya, and Tanganyika, erecting there four ecclesiastical provinces. Under this arrangement, Tanganyika will be divided into eastern and western zones.

Thus, after the Churches of British West Africa and South Africa, where the hierarchy was respectively created on April 19, 1950, and January 11, 1951, the Churches of Uganda, Kenya, and Tanganyika have seen their maturity confirmed by the Holy See.

"This measure", it was announced at Rome, "is an official recognition of the great progress accomplished by Christian youth in Africa. It is not without reason that Uganda has been called 'the pearl of African missions' and also by reason of the importance in the number of converts and catechumens, the increase in native clergy, and still more by reason of the fervor and generosity of all the faithful from all classes of the population."

Recent statistics taken in the above areas show that the over-all total of the Catholics in Uganda, Kenya, and Tanganyika amounts to approximately 2,500,000 with 1,500 priests and 2,600 religious.

Oss. Romano

BOOK REVIEWS

The Nature of the Church (Papers presented to the Theological Commission appointed by the Continuation Committee of the World Conference on Faith and Order). Edited by R. Newton Flew. London: SCM Press Ltd., 1952. Pp. 347.

Before holding its conference at Lund in August 1952 on the theme of the nature of the Church, the Faith and Order Committee of the World Council of Churches delegated a theological commission to prepare the matter for discussion. The commission in the course of its labors was able to get ready for publication a number of items, among which was this volume on the nature of the Church, prepared under the editorship of the Reverend R. Newton Flew. This particular volume has not only been one of great value to the delegates who were present at Lund, but it has also proved to be so for all those who are interested in problems of reunion, or quite simply in the history of doctrine. The first part of the book is made up of twelve chapters, each of which consists in an exposition of the notion of the Church according to a determined confession. Each of these interpretations is signed by a member of the respective confession, excepting that of the Church of Rome, which occupies the first chapter of the work. This was not presented by a Catholic, but by R. Newton Flew. Catholic theologians did not feel they could accept the proposal of contributing towards the production of the work, but the accurate and objective presentation of the faith of the Catholic Church with respect to its own nature which the Reverend Mr. Flew has given us will very likely be read by them with a good deal of interest and sympathy.

It is instructive for a Catholic to see how his Church appears to a Protestant of good will who is at the same time well informed.

The author first of all takes up the Catholic teaching on the nature and the notes of the Church. In his treatment, he seems to stress in a more particular manner those aspects which suggest some *rapprochement* with Protestantism. He emphasizes strongly that for the Catholic Church Sacred Scripture is the basic source of revelation; but it is not the only one. There is also that of Tradition, the definition of which the writer cites from the Council of Trent, noting carefully that by "Tradition" the Council does not intend to include everything that is designated by the term "traditional". Referring to the infallibility of the Pope, the author goes on to indicate quite clearly the limits in which this prerogative is exercised. The doctrine of the Church with reference to the status of non-Catholics is the next point to be considered, and this is done at some length. In this section the Reverend Mr. Flew writes: "It is quite evident that the popular idea, current among many Protestants, that the Church of Rome pronounces eternal damnation on all those who die

outside her fold is mistaken." The Church, as a matter of fact, teaches —and in this the author concurs—that a Protestant who is unaware of the necessity of belonging to the Catholic Church can still enjoy the favor of God and be saved. Does such an individual form part of the Mystical Body of Christ? Is he a member of the Church of Christ? In this Dr. Flew is right in stating that according to the more approved manner of speaking among Catholics, such a believer is not really a member of the Body of Christ, but he is so in desire. Catholics accordingly do recognize that they have brothers among other Christians, even though they be separated brethren.

I shall limit myself here to a listing of the other denominations whose conception of the Church is presented in this volume. They are in order: the Holy Greek Orthodox Church, the Lutheran Churches of Germany and Scandinavia, the Reformed (Presbyterian) Churches of Scotland, Holland, Switzerland, and other European localities, the Church of England, the Old Catholic Church, the Baptists, the Congregationalists, the Society of Friends, the Methodists, the Churches of Christ in Great Britain and Ireland, and the Church of South India.

A second division in the book begins with the report of the American Theological Committee signed by Clarence T. Craig. In reading this report one can perceive two main currents of thought among the members of the Committee: some of them maintain that the Church has been constituted by divine right and is incumbent upon all, but there is disagreement as to the essence of this constitution; the other members state that they do not adhere to the belief that one Church is necessary. One cannot help but admit that the Committee has operated on very tremulous ground.

A questionnaire had also been sent to the different denominations, and the answers received have been set down in the present volume. As one might have expected, they differ widely; but at the same time they give us a better comprehension of the Protestant world.

Indeed, the merit of this particular book lies in the fact that it is an excellent work manual. To be sure, it is a very sad situation when Christians are so divided on the fundamental notion of the Church. Nevertheless, those who are endeavoring to lessen this diversity must first of all become thoroughly acquainted with it.

CHARLES BOYER, S.J.

* * * *

OSCAR CULLMANN, *Saint Pierre, disciple, apôtre, martyr*: Delachaux et Niestlé, Neuchatel, 1952. Pp. 232.

This study of Professor Cullmann dealing with St. Peter will undoubtedly make its influence felt. It is pursued with a constant attentiveness to objectivity and independence. The book itself is made up of two sections, or two theses, which are in diametrical

opposition: a positive one, where the author is often in accord with the Catholic stand; and a negative one in which he opposes it energetically.

Professor Cullmann acknowledges the preëminence which Jesus gave to Peter over the other Apostles in designating him as the "rock" and by according him an especially significant place among His disciples. After the Resurrection, Peter is the first to whom Jesus manifests Himself, in an apparition which the author emphasizes as being highly important. Again, Peter immediately assumes his position as head of the Church. From Jerusalem he issues commands to all; he binds and looses; he is the new foundation on which the new people of God reposes. Our author, in fact, defends the authenticity of the text from St. Matthew (XVI: 16 sq.). This testimony has a very telling significance, especially when one considers the scientific severity with which the writer examines the various opinions and by which he justifies his subsequent views.

But in spite of this, Professor Cullmann believes he should bypass the conclusions which seem so evident to Catholic theologians. First of all, he alters the time of the text, "Thou art Peter", and postpones it up to the period of the Passion, a view which considerably diminishes its importance. Actually, if the words are left in their proper place, they correspond exactly to the confession of St. Peter. Jesus affirms: "And I say to thee that thou art Peter" because Peter has already said: "Thou art Christ, the Son of the living God." In consequence, it is not the text of St. Matthew, so explicit and so valuable, which should be weakened by comparing it with that of St. Mark; but it is Mark who should be understood in the light of St. Matthew. We are told subsequently that Peter was only the head of the Church for a very brief interval, after which he became a missionary and was subject to the jurisdiction of St. James, the Bishop of Jerusalem, the mother Church. It is certainly more probable that Peter went to Rome and underwent martyrdom there; but, claims the author, he was no longer head of the Church; and even if he had been, he would not have been able to pass on his privilege to anyone else. The title by which he had been designated as the "rock" was only a personal one which Jesus had conferred upon him. Once the Church was founded, Peter's rôle was ended; it was unnecessary to transmit it to any successors.

Whatever may be the insistence with which Professor Cullmann develops this conception—so improbable in itself—his arguments seem quite fragile. For example, just because Peter fears the Judaizing tendencies originating from Jerusalem and because the Apostle Paul collects alms for that city, does this prove that James is the head of the whole Church? And does it not seem especially clear that in setting up a rock as the foundation of His Church, Jesus did not merely give her a leader who would soon relinquish his position, but rather that He created a permanent institution for all ages? Further-

more, was it not precisely because of this that Peter was to remain as leader and that after him another, his successor, should inherit his prerogative as the rock? It is only in this way that the gates of hell are kept from prevailing.

We can only mention this argument in passing since it is generally well-known. Although Professor Cullmann has let his oars fall at the very moment of his arrival into port, yet his course has been at many points very close to our own. Thus, the possibility of further discussion still remains alive.

CHARLES BOYER, S.J.

* * * *

Reverend LOUIS BOUYER, of the Oratory, *Newman, sa vie, sa spiritualité.* Paris: Editions du Cerf, 1952. Pp. 485.

Up until very recently it was somewhat difficult for the French people to really understand the complex figure of Cardinal Newman. The *Apologia* had indeed been translated twice into French shortly after its appearance in England, but it was necessary to await the masterful *Histoire de la Renaissance catholique en Angleterre* by Paul Thureau-Dangin (three volumes appearing in and about the year 1900, completed in 1913 with *Newman catholique d'après des documents nouveaux*) before the rôle and importance of Newman began to be really appreciated in France: yet it was strictly not a biography which this author had written.

In 1906, Abbé Henri Bremond, soon to give proof of his great talent, presented his *Essai de Biographie psychologique* which particularly concerned itself with Newman's psychology. In this work the author declared: "Nearly all the books which have been written about him abound with misstatements" (p. 19); unfortunately Abbé Bremond himself does not succeed entirely in avoiding this same fault. Nevertheless, there soon followed an excellent biographical sketch in an article entitled "Newman", contained in the *Dictionnaire de Théologie catholique*, for which we are indebted to Fathers Tristram and Bacchus of the Birmingham Oratory. And now, quite recently, Fr. Louis Bouyer has given us the much-awaited biography: *Newman, sa vie, sa spiritualité*, a striking work, the appearance of which must be welcomed with genuine satisfaction.

Fr. Bouyer has had no desire to make his book a ponderous one; hence, he has left out footnotes, bibliography, and index. Yet it is, nevertheless, based on reliable sources derived from Birmingham Oratory where Newman spent forty years of his Catholic life. It is there that Fr. Tristram and others have been assembling, during the course of years, an exhaustive documentary collection on their venerated founder; and by this Fr. Bouyer has been greatly assisted in his task. Thus it is that he has been able to include for the first time in a work such very important treatises as the *Autobiographical Me-*

moirs which up to now has been published only in an incomplete and oblique manner.

To these advantages of historical information, Fr. Bouyer has added others. In the first place being himself a son of St. Philip Neri, it is with respectful piety that he has penetrated the Newman atmosphere of Edgbaston, not like Bremond who entered like a "drone in a hive" (Cf. "Un pélerinage newmanien", *Vie Spirituelle*, November 1945, p. 424, article by Fr. Bouyer). Moreover, it is not as a psychologist haunted by Modernism like Bremond, but as a careful theologian that Fr. Bouyer has written the history of Newman's religious opinions; and it is with all his experience as a convert from Calvinism who himself has rediscovered the fullness of Catholicism that he has retraced the spiritual itinerary of his hero. This amounts to saying that the author is exceptionally well-equipped to give us a psychologically faithful biography.

Newman's journey began in 1816—he was fifteen at the time—with that celebrated conversion which he always considered as his sole conversion. It was then that he found "the sense of the immediate, sovereign, and incomparable Divine presence" (p. 34) which henceforth never left him but which, with the development of his adolescent and reasoning intelligence, he had almost lost. It is the beginning of "Myself and my Creator" so divergently interpreted by Bremond. Later at Trinity College and as a Fellow of Oriel he was to discover progressively the living continuity of the Church, and this was due in large measure to the lectures given by Anglican thelogians. Newman launched himself into the study of the Fathers of the Church. His friend Pusey, then abroad on the continent, sent him the best editions, those magnificent books published during the seventeenth and eighteenth centuries by the French Benedictines of Saint Germain-des-Prés, an admirable example of erudition probably never to be expressed. Newman had these well-loved books follow him everywhere: among them one on St. Athanasius, formerly belonging to Bossuet and containing annotations in his hand, and the one on St. Gregory given him by Pusey who had himself made use of it for nine years previously.

To Newman who had rediscovered the abundant source of tradition, the Whig attempts to change the structure of the Established Church of England seemed a sacrilege. He felt compelled to react against the national apostasy and denounced it in a famous sermon in 1833. This marked the beginning of the Oxford Movement which to us seems to have been a "reform" in the Anglican Church, in the sense in which Fr. Congar recently used this word. Fr. Bouyer allows us to measure Newman's importance in this movement in a better way: he is its soul and its real leader; it is he who changes the Tory political protest into a doctrinal and pastoral movement with his *Tracts for the Times*. He also had the conscience to renew a theological tradition too long interrupted, that of the Caroline Divines, the the-

ologians during the time of the Stuarts: Laud, Hooker, and Andrewes, who inspired the admiration of Bossuet by reason of their Catholic sense. Newman soon formulated his position in the two volumes of his *Via Media*: the Church of England had broken with Rome not in order to accept the novelties of Protestantism but to reject the various "corruptions" which Rome had permitted to be appended to the tradition of the primitive Church. The Anglican Church, then, had restored the Catholic tradition in all its integrity (p. 212).

However, with the passing of time Newman realized that his idea on the nature of the Anglican Church had never been a reality, that the *via media* existed only on paper. But what did it matter! It would be sufficient to realize this ideal in the present; and the supreme effort of Tract XC was to make the Anglican Church of the time accepted as the Catholic ideal of the *via media*. In this he was completely checked: the bishops disapproved, and from that time on Newman was as if excommunicated from the Anglican Church. Yet it is none the less true that this latter period brought forth admirable fruits of saintliness, and this was sufficient to pacify Keble and Pusey. At this point Newman had the intellectual courage and necessary lucidity to conclude that the Anglican Church was not the true Church. Therefore, it was necessary to turn to Rome, which for Newman was still the Church of antichrist, of the Pope. Yet, bit by bit, his prejudices against Roman "corruptions" fell away: there remained now the task of justifying the additions made to primitive dogmas. Newman, by prayer and fasting and at the price of immense intellectual effort spent on his *Essay on the Development of Christian Doctrine*, saw his last objections fall to the ground. Without waiting any further, and without even completing the book, he entered the Roman Catholic Church on October 9, 1845.

Some time after, Pusey wrote: "That such a man, formed in our Church under the action of the Spirit of God dwelling in her, could transplant himself to theirs, is perhaps the greatest event that has happened since the communion of Churches was broken" (Quoted by Thureau-Dangin, *La Renaissance catholique en Angleterre au XIXe siècle*, Vol. II, p. 46). Henceforth Pusey believed that Newman had a providential rôle to play. But alas!—during the remaining forty-six years he had to live, Newman's influence was to be utilized either not at all or but little.

It is painful to state that this apostle with such wonderful intelligence has not been sufficiently used by the Church. It was Newman's torment, as he stated on practically every page of his last diary, that he felt he could bring the light to many and yet remained as useless as a lamp under a bushel. Grounded on the Bible as much as any Anglican could be, Newman also had a vast and solid knowledge of Christian and Patristic origins which allowed him to perceive problems and to resolve them according to the mind of the Fathers. This was not a common thing during his time. Among his contemporaries

who did so, we may cite: in Germany, Moehler, too quickly forgotten, and Scheeben; in Italy, the Jesuit, Perrone; perhaps it would be better not to refer to France. But Newman very likely exceeded them by his sense of the needs of the times and his courageous, lucid replies. He saw the insufficiency of traditional apologetics and foresaw the terrible assault of scientific discipline too long looked down on by theology. Unfortunately, he was far ahead of his time.

One can hardly imagine the decadence of theology around 1850. The renewal of positive and Thomistic studies still had not come to the fore, so that Newman, speaking in Rome on St. Thomas and Aristotle was to see himself regarded as an object of suspicion. He was even to have the surprise of finding his name listed among the heretics in theological manuals because of his *Essay on the Development of Christian Doctrine*, a book which carried him into the Catholic Church and which furnishes us with much precious light on the subject of the development of dogma.

Twenty-five years after this book, Newman published the *Grammar of Assent*, a work which surveyed the problems posed by faith and which proffered some remarkable principles of solution, but it was a small contribution from a scholar from whom so much could be expected. Is it possible that he could have been instrumental in sparing the Church the crisis of Modernism and its deplorable consequences? The fault did not lie with Pius IX who always manifested great sympathy towards the illustrious convert of Oxford, but rather with others who misunderstood him.

It was already too late when Leo XIII began his long pontificate which saw the beginning of the crisis. The new Pope is said to have declared at the time: "You will see the orientation of my pontificate in my first cardinal." This was Newman; but he was then seventy-eight years of age, and the purple could almost have been considered a shroud for him.

These are some of the reflections on Newman by Fr. Bouyer, rather sketchily set forth: in the beginning the reformer of Anglicanism, led by his search for truth to the fullness of the Church of Rome, and afterwards the patient and steadfastly faithful Catholic.

The book is sometimes difficult, but it reads with poignant interest and introduces one in a remarkable way into the intimacy of a great servant of the Church, who is perhaps also a saint.

ABBÉ LOUIS DEROUSSEAUX

Editor's note: *We call the attention of our readers to an error in the volume number of the January-March issue of this year. The volume number should be V instead of IV.*